

The Description of Hypocrisy and Dispraise of the Hypocrites



By 'Abū Bakr Ja'far al-Firyābī

Translated by Abu Najm Fernando Rodriguez

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Beneficent...

May the blessings of Allah and greetings be sent upon our Prophet Muhammad, his Household,
his Companions, and those who follow them in righteousness, all of them.

Āmīn.

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Introduction

The topic of Hypocrisy is an important topic that is often predominated by the most commonly associated criteria for Hypocrisy, such as lying, breaking promises, and betraying trusts. It is possible to take the most famous narrations and rely entirely on them as a sufficient warning to avoid Hypocrisy and Hypocrites. However this book deals with lesser known characteristics of Hypocrisy in addition to that and it may surprise some just how deeply concerned the early generations were about Hypocrisy and falling into it themselves. These reports really capture the palpable fear the early generations had of Hypocrisy and they greatly expanded its significance such that it extended beyond aspects of the potential incongruity between the congruence of their words and actions to also encompassing the potential incongruity between their very thoughts and words.

While some will inevitably distance themselves from the significance of the great dangers of Hypocrisy either through temporal relativism or through the false comfort afforded by categorizing modern-day Muslims into 'scholar' and 'commoner', there is no doubt about the extreme proximity of these dangers to every living, feeling, and thinking soul. Hypocrisy is a matter which allocates to its wielder a far worse fate and condition than that of mere Disbelief. It is a state of being that causes more than a simple fall from grace, as Allah has said:

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

{Indeed the Hypocrites are in the lowest level of the Fire and you will never find a helper for them}¹

So more than the threat of an eternity in the Fire is at stake in the following passages, rather the most severe type of punishment within that condition as well.

As difficult as it can be to imagine ourselves as the subject of the following reports, it behooves us to force the imagination to consider it and become familiar with the idea. Answering the question of Hypocrisy for ourselves is not something we can afford to be wrong about and even if some mechanism of self-preservation tells us that we are not Hypocrites, the possibility of it being the case should be as near to us as our shoelaces. When asked whether we are Believers or not, the answer should be said with full conviction 'Yes!' However there should be a part of us that hopes it is true and strives in word and deed to make it so. And there should also be a part of us that fears that it is not.

¹ Surat an-Nisā': 145

May Allah, mighty and lofty is He, keep us safe in these turbulent times, guide us with regards to what the people are differing about, protect us from the *Fitnah* of ourselves and creation, spare us the fate of the Hypocrites, send Sakinah down upon the hearts of the Muslim captives and prisoners, aid the *Mujāhidīn* and grant them victory over the enemies of al-‘Islām, preserve our Islamic teachers and scholars, and not let us pass away except as Muslims with *‘Imān* firm in our hearts, and on our tongues and limbs. *‘Āmīn*.

Thanks and a Comment about the Translation

Jazākum Allahu Khayrān to all the brothers who helped make this translation and its publication possible, especially the generous members of the Mihbarah Collective.

Please note that the ‘Asānīd, or chains of transmission, have been left out for the most part since this is a parallel English-Arabic translation and anyone wishing to investigate for themselves, independently authenticate, or perform Takhrij of the narrations, can do so with the Arabic text provided, ‘In Shā Allah.

While most of the text has been translated into English, some words have been left in Arabic and the transliteration is provided. Some Arabic terms were left untranslated due to how commonly they are used among Muslims. Also, words belonging to the conventional terminology of *Ḥadīth* sciences were also left untranslated in order to introduce to or reinforce for readers the proper terms, however the definition for each term can be found in the glossary at the end of this book.

While every reasonable effort has been taken during the both the translation and editing process to eliminate any errors, some may still remain. We humbly request that any errors in translation, punctuation, grammar, transliteration, or otherwise be reported to the following email [corrections@mihbarah.com] and in future editions or publications the appropriate adjustments will be made, bi-‘Idhni Llah.

The footnotes provided are translated and adapted from the Taḥqīq done by ‘Abd al-Raqīb bin ‘Alī [see the bibliography for the complete reference]. There is some adjustments made to the terminology used, namely replacing the term ‘Mawqūf’ with ‘Maqṭū’ in order to bring the usage into conformity with the definitions as provided by ‘Ibn Ḥajar and other Muḥaddithīn, ‘In Shā Allah.

Biography of the Author

The author is ‘Abū Bakr Ja`far bin Muhammad bin il-Ḥasan bin il-Mustafāḍ al-Firyābī *al-Qāḍī*.

Born: 207AH².

He said the first *Ḥadīth* he wrote was in 224AH at the age of 17.

He traveled from Firyāb, a Turk city, to Transoxiana (Central Asia), *Khurāsān*, Irāq, *al-Hijāz*, *ash-Shām*, *Miṣr* (Egypt), *al-Jazīrah* [the Arabian Peninsula], and he met the notable scholars of Islam; he was distinguished in knowledge, and granted the judgeship of *ad-Dīnawar*³.

He narrated on authority of: ‘Abū Mus`ab az-Zuhrī, Ishāq bin Rāhwayḥ, ‘Abū Bakr bin ‘Abī Shaybah, ‘Alī bin al-Madīnī, and ‘Uthman bin ‘Abī Shaybah, among the most well-known.

Of those who narrated from him are: ‘Abū Bakr ash-Shāfi‘ī, ‘Abūl-Qāsim aṭ-Ṭabarānī, ‘Abūṭ-Ṭāhir adh-Dhuhli, ‘Abū Bakr al-‘Ismā‘īlī, ‘Abū Bakr al-‘Ājurri, al-Ḥasan bin ‘Abd ir-Raḥman ar-Rāmhurmuzī, and ‘Abūl-Faḍl ‘Ubaydi Llāhi bin ‘Abd ir-Raḥman az-Zuhrī who also transmitted this book with an elevated chain of narration⁴.

Al-Khaṭīb said: Ja`far al-Firyābī, the judge of *ad-Dīnawar*, was trustworthy (*Thiqah*), a proof (*Hūjjah*), from the vessels of knowledge, among the people of scholarship and understanding, around whom revolved nobility and liveliness, and he met the notable scholars of Islam.

‘Abūl-Faḍl az-Zuhrī said: When I would listen to al-Firyābī, his gathering consisted of students of knowledge of whom approximately 10,000 would write down knowledge and an equal number would not do so (20,000 total). None of them remain except me. Then [az-Zuhrī] began to weep.

Al-Hāfiẓ ‘Abd Allah bin ‘Adī said: I saw a gathering of al-Firyābī in which there were approximately 15,000 inkwells, and a person would have to spend the night in the gathering in order to find a place in the morning.

Al-Qāḍī ‘Abūl-Walīd al-Bājī (the famous *Shāriḥ*⁵ of *al-Muwaṭṭa`*) said: Ja`far al-Firyābī was trustworthy (*Thiqah*) and precise (*Mutqin*).

He passed away in the night on the 4th of al-Muḥarram, in the year 301AH. He was 94 years old.

Imam adh-Dhahabī then points out in the biography of al-Firyābī that he narrated a *Ḥadīth* on authority of Hudbah bin Khālīd, from Hammām, from Qatādah, from ‘Anas, from ‘Abū Mūsā,

² Years After *Hijrah*, or Lunar Years After the Year 622CE.

³ Dinavar- now a largely abandoned town in a western province of Iran, on the border with Iraq.

⁴ A series of narrators that are the fewest possible between the last and first narrator.

⁵ A scholar who authors a commentary on a collection of *Ḥadīth*.

that the Messenger of Allah, peace and blessings of Allah upon him, said: “The likeness of a Believer who recites Qur’ān is like citron”. Al-Bukhārī and Muslim narrate this *Ḥadīth* on authority of Hudbah as well, and so this places al-Firyābī in the same *Ṭabaqah* as them in what is called *al-Muwāfaqah* in *Ḥadīth* terminology.

Verifying Attribution of this Book to the Author

Authentic attribution of this book to its author is affirmed in the course of a number of other works, the most important of which are:

- 1) ‘Ibn al-Jawzī in his book *al-Muntaẓim*; and
- 2) Adh-Dhahabī in his book *Siyar ‘A’lām an-Nubalā*.

Also, some of the *Ḥuffāẓ* have reported several of the transmissions from this book in their texts such as: Adh-Dhahabī in his book *at-Tadhkirah*; ‘Abū Nu’aym al-‘Asbahānī in his book *Ḥilyat al-‘Awliyā’*; and al-Khāṭib in his book *Tārīkh Baghdād*.

A Description of the Book and Its Methodology

This book is comprised of 111 narrations some which are *Marfū’* to the level of the Prophet and others which are not. It is arranged in only two sections, the first of which is called: ‘That Which is Transmitted About the Description of the Hypocrite and Whoever Possesses Three Traits Then He is a True Hypocrite’. Included in this section are those transmitted reports containing the attributes by which those possessing them are deemed Hypocrites. The second section is termed: ‘Those Who Fear Hypocrisy and are Afraid of It and Do Not Consider Themselves as Safe from Possessing It’.

The author had gathered the routes of the narrations in a single compilation making it seem as if it was an investigative document and he wanted to list them all in one place.

Some other texts written by the author are:

- *Rulings of the Two ‘Īds*⁶
- *Fasting*
- *The Founding Principles*
- *Divine Decree*
- *Proofs of Prophethood*
- *Merits of the Qur’ān*

⁶ ‘Eids’ according to a common form of transliteration.

Legend for Transliteration

ء	‘
ا	ā
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	‘
غ	gh
ف	f
ق	q
ك	k
م	m
ن	n
هـ	h
و	w
ي	ī
آ	‘ā
When a consonant is doubled, i.e. ّ	ṭh

That Which is Transmitted About the Description of the Hypocrite and Whoever Possesses Three Traits Then He is a True Hypocrite

1. Qutaybah bin Sa'īd narrated to us, 'Ismā'il bin Ja'far narrated to us, on authority of 'Abī Suhayl Nāfi' bin Mālik bin 'Abī 'Āmir, on authority of his father, on authority of 'Abū Hurayrah, may Allah be pleased with him, the Messenger of Allah, peace and blessings of Allah upon him, said: "The signs of the Hypocrite are three: When he relates something, he lies; when he makes a promise, he breaks it; and when entrusted with something, he violates [the trust]."⁷

2. 'Abū Kurayb narrated to us, Khālid bin Makhlad narrated to us, Muḥammad bin Ja'far bin 'Abī Kathīr narrated to us, al-'Alā' bin 'Abd ir-Raḥman narrated to us, on authority of his father, on authority of 'Abī Hurayrah, may Allah be pleased with him, the Messenger of Allah, peace and blessings of Allah be upon him, said: "Among the signs of the Hypocrite are three: When he relates something, he lies; when he makes a promise, he breaks it; and when entrusted with something, he violates [the trust]."⁸

3. 'Amr bin 'Alī narrated to us, Yaḥyā bin Muḥammad bin Qays narrated to us, al-'Alā' bin 'Abd ir-Raḥman narrated to us, on authority of his father, on authority of 'Abī Hurayrah, may Allah be pleased with him, the Messenger of Allah, peace and blessings of Allah be upon him, said: "The signs of the Hypocrite are three: When he relates something, he lies; when he makes a promise, he breaks it; and when entrusted with something, he violates [the trust]."⁹

4. On authority of 'Abū Hurayrah, may Allah be pleased with him, the Prophet, peace and blessings of Allah be upon him, said: "There are three [characteristics] that whoever possesses them, then he is a Hypocrite: when he relates something, he lies; when he makes a promise, he breaks it; and when entrusted with something, he violates [the trust]". So a man said: 'Oh Messenger of Allah, if two go away and their remains one [of the above]?' He, peace and blessings of Allah be upon him, said: "Then upon him is a branch of Hypocrisy as long as there remains something from [those three]."¹⁰

5. On authority of 'Abū Hurayrah, may Allah be pleased with him, the Messenger of Allah, peace and blessings of Allah be upon him, said: "There are three [characteristics] that whoever possesses them, then he is a Hypocrite, even if he

بَابُ مَا رُوِيَ بِمِثْلِ صِفَةِ الْمُنَافِقِ وَأَنَّ مَنْ كَانَتْ فِيهِ ثَلَاثُ خِصَالٍ فَهُوَ مُنَافِقٌ حَقًّا

1 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ قَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتُمِنَ خَانَ».

2 - حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ أَبِي كَثِيرٍ، حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ: «مِنْ عَلَامَاتِ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتُمِنَ خَانَ».

3 - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ بْنِ قَيْسٍ، حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتُمِنَ خَانَ».

4 - حَدَّثَنَا إِسْحَاقُ بْنُ رَاهُوَيْهٍ، حَدَّثَنَا النَّضْرُ بْنُ شَمَيْلٍ، حَدَّثَنَا أَبُو مَعْشَرٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتُمِنَ خَانَ»، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ ذَهَبَتِ اثْنَتَانِ وَبَقِيَتْ وَاحِدَةٌ؟ قَالَ: «فَإِنَّ عَلَيْهِ شُعْبَةً مِنْ نِفَاقٍ مَا بَقِيَ مِنْهُنَّ شَيْءٌ».

5 - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ السَّامِيُّ، حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ وَإِنْ

⁷ Agreed upon, i.e. found in the collections of al-Bukhārī and Muslim.

⁸ Hasan with this chain of narration, and *Ṣaḥīḥ li-Ghayrihi* due to the support of other transmissions.

⁹ *Da'īf* with this chain, raised to *Hasan* due to the preceding chains.

¹⁰ *Da'īf* through this chain, however authenticated due to *Shawāhid* narrations and *Mutābi'āt* chains.

fasts, prays and claims that he is Muslim: when he relates something, he lies; when he makes a promise, he breaks it; and when entrusted with something, he violates [the trust]”.¹¹

6. ‘Abd Allah bin ‘Abd ar-Rahman bin ‘Abd ar-Rahman bin Ma‘mar heard Sa‘id bin al-Musayyib asking a man : ‘How did what the Messenger of Allah, peace and blessings of Allah be upon him, say about ‘the signs of the Hypocrite’ reach you?’ He said: ‘If he relates something, he lies; if he makes a promise, he breaks it; and when entrusted with something, he violates [the trust].’ Then [‘Ibn al-Musayyib] passed by [another] man and asked him and he said the same thing until he passed by two others [asking the same and getting the same response].¹²

7. On authority of ‘Abd Allah bin Mas‘ud, may Allah be pleased with him, the Prophet, peace and blessings of Allah be upon him, said: “The signs of the Hypocrite are three [characteristics]: When he relates something, he lies; when he makes a promise, he breaks it; and when entrusted with something, he violates [the trust]”.¹³

8. On authority of ‘Abd Allah bin Mas‘ud, may Allah be pleased with him: ‘There are three [characteristics] that whoever possesses them is a Hypocrite: [He is a] liar when he relates something; a defaulter when he makes a promise, and a betrayer when entrusted with something. So whoever has in him [one of these traits], then in him is a trait of Hypocrisy until he leaves it’.¹⁴

9. On authority of ‘Abd Allah bin Mas‘ud, may Allah be pleased with him: ‘There are three [characteristics] that whoever possesses them is a Hypocrite: when he relates something, he lies; when he makes a promise, he breaks it, and when entrusted with something, he violates [the trust]. ‘Abd Allah bin ‘Umar, may Allah be pleased with him, said in addition: ‘...And when he quarrels with someone, he behaves offensively, and when he makes a pledge, he betrays it’.¹⁵

10. On authority of ‘Abd Allah bin Mas‘ud, may Allah be pleased with him: ‘Deem [someone] a Hypocrite for three things- when he relates something, he lies; when he makes a promise, he breaks it, and when he makes a pledge, he betrays it.’ Then he recited: *{...and from them are those who make a pledge to Allah, “Truly if He gave to us from His favor, indeed we would spend in charity, and we would surely be from among the righteous”. So when He gave to them from His favor, they became stingy with it and they turned away; and they were those who turned back. So He punished them with Hypocrisy in their hearts until the Day when they*

صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ، مَنْ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتُمِنَ خَانَ».

6 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ، يَسْأَلُ رَجُلًا كَيْفَ بَلَغَكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ قَالَ: «آيَةُ الْمُنَافِقِ»، قَالَ: إِنْ حَدَّثَ كَذَبَ وَإِنْ وَعَدَ أَخْلَفَ وَإِنْ ائْتُمِنَ خَانَ، ثُمَّ مَرَّ عَلَيْهِ رَجُلٌ فَسَأَلَهُ أَيُّضًا فَقَالَ لَهُ مِثْلَ ذَلِكَ حَتَّى مَرَّ عَلَيْهِ رَجُلَانِ.

7 - حَدَّثَنَا عُمَرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي مَنْصُورٌ، سَمِعْتُ أَبَا وَائِلٍ، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ قَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتُمِنَ خَانَ» قَالَ أَبُو حَفْصٍ عُمَرُو بْنُ عَلِيٍّ: لَا أَعْلَمُ أَحَدًا تَابَعَ أَبَا دَاوُدَ عَلَى هَذَا وَأَبُو دَاوُدَ ثِقَةٌ.

8 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ: كَذُوبٌ إِذَا حَدَّثَ، مُخَالِفٌ إِذَا وَعَدَ، خَائِنٌ إِذَا ائْتُمِنَ، فَمَنْ كَانَتْ فِيهِ خَصْلَةٌ فَفِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا.

9 - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ التَّرْسِيُّ، حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتُمِنَ خَانَ، وَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: وَإِذَا خَاصَمَ فَجَرَ وَإِذَا عَاهَدَ غَدَرَ.

10 - حَدَّثَنَا أَبُو بَكْرِ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: اعْتَبِرُوا الْمُنَافِقَ بِثَلَاثٍ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ ثُمَّ قَرَأَ {وَمِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ}

¹¹ *Ṣaḥīḥ* [Muslim].

¹² *Ṣaḥīḥ*, even though there is obscurity [*Mubham*] in the chain, it is identified as ‘Abū Hurayrah previously.

¹³ Its men are *Thiqah* however this narration is *Shādh* due to being *Marfū‘* to the Prophet, peace and blessings of Allah be upon him. ‘Abū Ḥafṣ’ Amr bin ‘Alī, one of the narrators said: ‘I do not know of anyone providing a *Mutābi‘ah* chain for ‘Abū Dāwud in this narration however ‘Abū Dāwud is *Thiqah*’,

¹⁴ *Ṣaḥīḥ* tradition; *Mawqūf* at ‘Abd Allah bin Mas‘ud, may Allah be pleased with him.

¹⁵ *Ḥasan* chain; *Mawqūf* at ‘Abd Allah bin Mas‘ud, may Allah be pleased with him.

يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ} [التوبة: 76].

meet Him holding what they failed to fulfill of their promise to Allah and with what they were denying][At-Tawbah: 76].¹⁶

11. On authority of 'Anas bin Mālik, may Allah be pleased with him, the Messenger of Allah, peace and blessings of Allah upon him, said: "In the Hypocrite are three [characteristics], even if he fasts, prays, and claims to be Muslim [he is still a Hypocrite]- when he relates something, he lies; when he makes a promise, he breaks it, and when entrusted with something, he violates [the trust]"¹⁷.

12. On authority of 'Anas bin Mālik, may Allah be pleased with him, the Messenger of Allah, peace and blessings of Allah be upon him, said: "There are three [characteristics] that whoever possesses them is a Hypocrite, even if he fasts, prays and says 'I am a Believer'- when he relates something, he lies; when entrusted with something, he violates [the trust]; and when he makes a promise, he breaks it"¹⁸.

13. On authority of 'Abd Allah bin 'Amr, may Allah be pleased with him, the Messenger of Allah, peace and blessings of Allah upon him, said: "There are four [characteristics] that whoever possesses them is a Hypocrite, and whoever has a single trait among them, then he possesses a characteristic of Hypocrisy until he leaves it- when he relates something, he lies; when he makes a promise, he breaks it; when he gives a pledge, he betrays it; and when he quarrels with someone, he behaves offensively"¹⁹.

14. On authority of 'Abd Allah bin 'Amr, may Allah be pleased with him, the Messenger of Allah, peace and blessings of Allah upon him, said: "There are four [characteristics] that whoever possesses them is a true Hypocrite- when he relates something, he lies; when he makes a promise, he breaks it; when he gives a pledge, he betrays it; and when he quarrels with someone, he behaves offensively. So whoever has a single trait from them then he possesses a characteristic of Hypocrisy until he leaves it".

15. On authority of 'Abd Allah bin 'Amr, may Allah be pleased with him, the Messenger of Allah, peace and blessings of Allah upon him, said: "There are four [characteristics] that whoever possesses them is a Hypocrite, and if he has a single trait from them then he possesses a characteristic of Hypocrisy- when he relates something, he lies; when he makes a promise, he breaks it; when he gives a pledge, he betrays it; and when he quarrels with someone, he behaves offensively".

16. On authority of 'Abd Allah bin 'Amr, may Allah be pleased with him: 'There are three [characteristics] that whoever possesses them is a Hypocrite- when he relates something, he

¹⁶ Its men are *Thiqah* except al-'A'mash who is *Mudallis*. Its meaning is *Marfū'* to the Prophet, peace and blessings of Allah be upon him.

¹⁷ *Da'if* through this chain due to a narrator.

¹⁸ *Da'if* through this chain due to a narrator and a break in the chain. Even with the support of the previous *Hadith*, it is not raised to the level of *Hasan*.

¹⁹ *Ṣaḥīḥ*; its men are *Thiqah* [al-Bukhārī & Muslim].

11 - حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ بْنِ مَوْهَبٍ الرَّقَّاشِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يَزِيدِ بْنِ أَبِي حَبِيبٍ، عَنْ سَنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ قَالَ: «فِي الْمُنَافِقِ ثَلَاثٌ وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا اتُّمِّنَ خَانَ».

12 - حَدَّثَنِي أَبُو أُمَيَّةَ عَمْرُو بْنُ هِشَامٍ الْحَرَّانِيُّ حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ يَزِيدِ الرَّقَّاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ قَالَ: " ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ وَإِنْ صَامَ وَصَلَّى وَقَالَ: إِنِّي مُؤْمِنٌ مَنْ إِذَا حَدَّثَ كَذَبَ وَإِذَا اتُّمِّنَ خَانَ وَإِذَا وَعَدَ أَخْلَفَ " .

13 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ» .

14 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ فَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا» .

15 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُثَيْدُ اللَّهِ بْنُ مُوسَى، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ وَإِنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهَا فَفِيهِ خَصْلَةٌ مِنَ نِفَاقٍ، إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ» .

16 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُثْدَرُ، عَنْ شُعْبَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ صُبَيْحِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ مَنْ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا اتُّمِّنَ

lies; when he makes a promise, he breaks it; and when entrusted with something, he violates [the trust]'. Then he recited: {...*and from them are those who make a pledge to Allah 'truly if He gave to us from His favor...*'}[At-Tawbah: 75], to the end of the verse.

17. On authority of 'Abd Allah bin 'Amr bin al-Ās: 'There are three [characteristics] that when a slave possesses them then do not be embarrassed to testify that he is a Hypocrite- when he relates something, he lies; when he makes a promise, he breaks it; when entrusted with something, he violates [the trust]. And for he who when he relates something, he tells the truth; when he makes a promise, he keeps it, and when he is entrusted with something, he carries it out- then do be embarrassed to testify that he is a Believer'.²⁰

18. On authority of Hārūn bin Ri'āb, when 'Abd Allah bin 'Amr was dying, a man proposed to his daughter, so he said: 'I just said something that seems like a promise to him, and I hate to meet Allah, mighty and lofty is He, with a third of Hypocrisy' [so he married them].²¹

19. On authority of Hārūn bin Ri'āb, when 'Abd Allah bin 'Amr was dying he said: 'Look at so-and-so (regarding a man from the Quraysh tribe), for I have just said to him a statement which seems like a promise regarding my daughter. And I would not like to meet Allah, mighty and lofty is He, with a third of Hypocrisy, so I testify to you that I have married my daughter to him'.²²

20. On authority of 'Abī 'Umāmah al-Bahilī: 'The Hypocrite is he who when he relates something, he lies; when he makes a promise, he breaks it; when he is entrusted with something, he violates [the trust]; when he calculates the spoils of war, he cheats; when he is ordered to do something, he disobeys; and when he meets [the enemy], he cowers. Thus whoever possesses all of them, then he is full of Hypocrisy, and whoever has some of them, then he has some Hypocrisy'.²³

21. On authority of al-Ḥasan, the Messenger of Allah, peace and blessings of Allah be upon him, said: "There are three [characteristics] that whoever possesses them, even if he fasts, prays, and claims to be a Muslim, then he is a Hypocrite- when he is entrusted with something, he violates [that trust]; when he relates something, he lies; and when he makes a promise, he breaks it".²⁴

22. On authority of 'Āmir ash-Sha'bī: 'Whoever lies is a Hypocrite'. Then he said: 'I do not know which of the two is farthest in the depths, meaning in the Hell-Fire, the liar or the miser'.²⁵

²⁰ *Da'if* due to 'Ibn Lahī'ah.

²¹ *Da'if* through this chain and *Munqati'*. Hārūn did not hear from 'Abd Allah bin 'Amr.

²² *Munqati'* tradition and *Da'if* since Hārūn did not hear from 'Abd Allah bin 'Amr.

²³ Ḥasan tradition.

²⁴ *Da'if* through this chain since the *Mursal* reports of al-Ḥasan are severely *Da'if*.

²⁵ *Shahīh* tradition; *Munqati'* at the level of ash-Sha'bī.

خَانَ، قَالَ: ثُمَّ تَلَا هَذِهِ الْآيَةَ {وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ} [التوبة: 75] إِلَى آخِرِ الْآيَةِ.

17 - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَمَّارٍ الدَّمَشَقِيُّ، حَدَّثَنَا أَسَدُ بْنُ مُوسَى أَبُو سَعِيدٍ، حَدَّثَنَا ابْنُ لَهِيْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبَلِيَّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، قَالَ: ثَلَاثٌ إِذَا كُنَّ فِي عَبْدٍ فَلَا تَتَحَرَّجُ أَنْ تَشْهَدَ عَلَيْهِ أَنَّهُ مُنَافِقٌ إِذَا حَدَّثَ كَذَبًا وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتَمَّنَ خَانَ وَمَنْ إِذَا حَدَّثَ صَدَقَ وَإِذَا وَعَدَ أَنْجَزَ وَإِذَا ائْتَمَّنَ أَذَى فَلَا تَتَحَرَّجُ أَنْ تَشْهَدَ عَلَيْهِ أَنَّهُ مُؤْمِنٌ.

18 - حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ، حَدَّثَنَا إِسْحَاقُ بْنُ رَاهَوِيَّةٍ، أَنبَأَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ هَارُونَ بْنِ رِثَابٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو، لَمَّا حَضَرَتْهُ الْوَفَاةُ خَطَبَ إِلَيْهِ رَجُلٌ ابْتَنَتْهُ فَقَالَ لَهُ: إِنِّي قَدْ قُلْتُ لَهُ فِيهِ قَوْلًا شَبِيهَا بِالْعِدَّةِ وَإِنِّي أَكْرَهُ أَنْ أَلْقَى اللَّهَ عَزَّ وَجَلَّ بِثُلْثِ النِّفَاقِ.

19 - حَدَّثَنِي أَبُو بَكْرِ سَعِيدُ بْنُ يَعْقُوبَ الطَّالْقَانِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنِ الْأَوْزَاعِيِّ، عَنْ هَارُونَ بْنِ رِثَابٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو، لَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ: انظُرُوا فَلَانًا - لِرَجُلٍ مِنْ قُرَيْشٍ - فَإِنِّي كُنْتُ قُلْتُ لَهُ فِي ابْتِنِي قَوْلًا كَشَبِيهِ الْعِدَّةِ وَمَا أَحْبَبُّ أَنْ أَلْقَى اللَّهَ عَزَّ وَجَلَّ بِثُلْثِ النِّفَاقِ وَأُشْهِدْكُمْ أَنِّي قَدْ رَوَّجْتُهُ.

20 - حَدَّثَنَا أَبُو تَقِيٍّ هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْحِمَصِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنَا الرَّبِيعِيُّ وَهُوَ مُحَمَّدُ بْنُ الْوَلِيدِ، عَنْ سُلَيْمِ بْنِ عَامِرٍ الْخَبَائِرِيِّ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، قَالَ: الْمُنَافِقُ الَّذِي إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا ائْتَمَّنَ خَانَ، وَإِذَا غَنِمَ غَلًّا وَإِذَا أَمَرَ عَصَى وَإِذَا لَقِيَ جَبَنَ فَمَنْ كُنَّ فِيهِ فِيهِ النِّفَاقُ كُلُّهُ وَمَنْ كَانَ فِيهِ بَعْضُهُمْ فَفِيهِ بَعْضُ النِّفَاقِ.

21 - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ، عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ فَهُوَ مُنَافِقٌ إِذَا ائْتَمَّنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ».

22 - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ، أَخْبَرَنَا خَالِدُ عَنْ يَبَّانٍ، عَنْ عَامِرِ الشَّعْبِيِّ، قَالَ: مَنْ كَذَبَ فَهُوَ مُنَافِقٌ ثُمَّ قَالَ: مَا أَدْرِي أَيُّهُمَا أَبْعَدُ غَوْرًا يَعْنِي فِي النَّارِ الْكَذِبُ أَوِ الشُّحُّ.

23. On authority of 'Imrān bin Husayn, the Messenger of Allah, peace and blessings of Allah be upon him, said: "Indeed what I fear most for you after me is every Hypocrite who is eloquent".²⁶

24. On authority of 'Abī 'Uthmān an-Nahdī, he was with 'Umar bin al-Khaṭṭāb, may Allah be pleased with him, when he heard him saying in his Friday address: 'I heard the Messenger of Allah, peace and blessings of Allah be upon him, saying: "Indeed what I most fear for my 'Ummah after me is every Hypocrite who is eloquent".²⁷

25. On authority of 'Abī 'Uthmān an-Nahdī, he was with 'Umar bin al-Khaṭṭāb, may Allah be pleased with him, when he heard him saying in his Friday address: 'The Messenger of Allah, peace and blessings of Allah be upon him, warned us of every Hypocrite who is eloquent'.²⁸

26. On authority of 'Abī 'Uthmān an-Nahdī, he heard 'Umar bin al-Khaṭṭāb while he was on the *Minbar* of the Messenger of Allah, peace and blessings of Allah be upon him, more times than he could count with his fingers, saying: 'Indeed what I most fear for this 'Ummah is the knowledgeable Hypocrite'. It was said: 'And what is the 'knowledgeable Hypocrite' like?' He said: 'An expert at speaking and an ignoramus of the heart and deeds'.²⁹

27. On authority of al-'Aḥnaf bin Qays, that when he came upon 'Umar bin al-Khaṭṭāb, may Allah be pleased with him, he retained him for a year, then said: 'Oh Ahnaf, indeed I tested and tried you [for a year], and I saw your apparent condition to be good and I hope that your internal condition is the same as your external condition. For indeed we used to relate that every knowledgeable Hypocrite will destroy this 'Ummah'.³⁰

28. On authority of al-Muṭṭalib bin 'Abd Allah bin Ḥaṭṭab, 'Umar, may Allah be pleased with him, said: 'I do not fear for you either of two men- a Believing man whose Faith is manifest and a Disbelieving man whose Disbelief is manifest. Rather I fear for you a Hypocrite who seeks shelter in Belief while performing actions without it'.³¹

29. On authority of Ziyād bin Ḥudayr, 'Umar bin al-Khaṭṭāb, may Allah be pleased with him, said: 'Indeed what I fear most for you are three things: 1) a Hypocrite who recites the Qur'ān

23 - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا حُسَيْنُ الْمُعَلِّمِ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ عُمَرَ بْنِ حُصَيْنٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ: «إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ بَعْدِي كُلُّ مُنَافِقٍ عَلِيمٍ اللِّسَانِ».

24 - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَأَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيُّ قَالَا: حَدَّثَنَا دِينَارُ بْنُ غُرْوَانَ، حَدَّثَنَا مَيْمُونُ الْكُرْدِيُّ، عَنْ أَبِي عُثْمَانَ التَّهْدِي، قَالَ: كُنْتُ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَسَمِعْتُهُ يَقُولُ فِي خُطْبَتِهِ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ يَقُولُ: «أَخَوْفَ مَا أَخَافُ عَلَى أُمَّتِي كُلِّ مُنَافِقٍ عَلِيمٍ اللِّسَانِ».

25 - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا الْحَسَنُ بْنُ أَبِي جَعْفَرٍ، حَدَّثَنَا مَيْمُونُ الْكُرْدِيُّ، عَنْ أَبِي عُثْمَانَ التَّهْدِي، سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، فِي خُطْبَتِهِ يَقُولُ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ كُلِّ مُنَافِقٍ عَلِيمٍ اللِّسَانِ.

26 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنِ الْمُعَلَّى بْنِ زَيْدٍ، عَنْ أَبِي عُثْمَانَ التَّهْدِي، قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، وَهُوَ عَلَى مَنبَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ أَكْثَرَ مِنْ عَدَدِ أَصَابِعِي هَذِهِ وَهُوَ يَقُولُ: إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى هَذِهِ الْأُمَّةِ الْمُنَافِقُ الْعَلِيمُ، قِيلَ: وَكَيْفَ يَكُونُ الْمُنَافِقُ الْعَلِيمُ؟ قَالَ: عَالِمُ اللِّسَانِ جَاهِلُ الْقَلْبِ وَالْعَمَلِ.

27 - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ الرَّسِّي، حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ، قَالَ: قَدِمْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَاحْتَبَسَنِي عِنْدَهُ حَوْلًا فَقَالَ: يَا أَحْنَفُ إِنِّي قَدْ بَلَوْتُكَ وَخَبِرْتُكَ فَرَأَيْتُ عَلَانِيَتَكَ حَسَنَةً وَأَنَا أَرْجُو أَنْ تَكُونَ سَرِيرَتُكَ عَلَى مِثْلِ عَلَانِيَتِكَ وَإِنَّا كُنَّا نَتَحَدَّثُ إِنَّمَا يُهْلِكُ هَذِهِ الْأُمَّةَ كُلُّ مُنَافِقٍ عَلِيمٍ.

28 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَلٍ، قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: مَا أَخَافُ عَلَيْكُمْ أَحَدَ رَجُلَيْنِ: رَجُلٌ مُؤْمِنٌ قَدْ تَبَيَّنَ إِيْمَانُهُ، وَرَجُلٌ كَافِرٌ قَدْ تَبَيَّنَ كُفْرُهُ وَلَكِنْ أَخَافُ عَلَيْكُمْ مُنَافِقًا يَتَعَوَّذُ بِالْإِيْمَانِ وَيَعْمَلُ غَيْرَهُ.

29 - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ، حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ، عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ عَامِرِ الشَّعْبِيِّ، عَنْ زِيَادِ بْنِ حُدَيْرٍ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ ثَلَاثَةٌ: مُنَافِقٌ يَقْرَأُ الْقُرْآنَ

²⁶ *Shāhīh* narration.

²⁷ *Da'īf* chain however raised to *Hasan* due to *Shawāhid* narrations.

²⁸ *Da'īf* chain however raised to *Hasan* due to *Shawāhid* narrations.

²⁹ *Hasan* chain due to *Shawāhid* that are *Marfū'* to the Prophet, peace and blessings of Allah be upon him.

³⁰ *Da'īf* tradition though the last part 'this 'Ummah only being destroyed by...' has *Shawāhid* narrations.

³¹ *Munqatī'* tradition since al-Muṭṭalib did not hear from 'Umar may Allah be pleased with him.

لَا يُخْطِئُ فِيهِ وَآوَا وَلَا أَلْفَا يُجَادِلُ النَّاسَ أَنَّهُ أَعْلَمُ مِنْهُمْ لِيُضِلَّهُمْ عَنِ الْهُدَى، وَزَلَّهُ عَالِمٍ، وَأَنْبِئُهُ مُضِلُّونَ
حَدَّثَنَا تَمِيمُ بْنُ الْمُتَنَصِّرِ، حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ، عَنْ زَكْرِيَّا، بِإِسْنَادِهِ مِثْلَهُ سَوَاءً.

30 - حَدَّثَنِي زَكْرِيَّا بْنُ يَحْيَى الْبَلْخِيُّ، حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مَعْمُورٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ زِيَادِ بْنِ
حَدِيرٍ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَهْدِمُ الْإِسْلَامَ ثَلَاثَةٌ: زَلَّهُ عَالِمٍ، وَجِدَالَ الْمُنَافِقِ بِالْقُرْآنِ، وَأَيْمَةً مُضِلُّونَ.

31 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ لَهْيَعَةَ، عَنْ مِشْرِحِ بْنِ هَاعَانَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ: «أَكْثَرُ مُنَافِقِي أُمَّتِي قُرَاؤُهَا».

32 - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْبَلْخِيُّ، بِسَمَرْقَنْدَ سَنَةِ سِتٍّ وَعَشْرِينَ وَمِائَتَيْنِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ
أَخْبَرَنَا ابْنُ لَهْيَعَةَ حَدَّثَنَا أَبُو الْمُصَنَّبِ مِشْرِحُ بْنُ هَاعَانَ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ: «أَكْثَرُ مُنَافِقِي أُمَّتِي قُرَاؤُهَا».

33 - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، بِالْبَصْرَةِ سَنَةِ إِحْدَى وَثَلَاثِينَ وَمِائَتَيْنِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ
أَخْبَرَنَا ابْنُ لَهْيَعَةَ عَنْ مِشْرِحِ بْنِ هَاعَانَ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ
قَالَ: «أَكْثَرُ مُنَافِقِي هَذِهِ الْأُمَّةِ قُرَاؤُهَا».

34 - حَدَّثَنِي أَحْمَدُ بْنُ خَالِدٍ الْخَلَّالُ، حَدَّثَنَا أَبُو سَلَمَةَ الْخُرَاعِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ الْمُغِيرَةِ أَبُو الْعَبَّاسِ
الْمِصْرِيُّ، وَلَمْ أَرْ بِمِصْرَ أَتَيْتُ مِنْهُ قَالَ: حَدَّثَنَا مِشْرِحُ بْنُ هَاعَانَ عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنْ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ: «أَكْثَرُ مُنَافِقِي أُمَّتِي قُرَاؤُهَا».

35 - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْبَلْخِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ
الْمَعَاوِرِيُّ، حَدَّثَنَا شَرَّاحِيلُ بْنُ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ هَدِيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ: «أَكْثَرُ مُنَافِقِي أُمَّتِي قُرَاؤُهَا».

36 - حَدَّثَنَا أَبُو بَكْرٍ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا زَيْدُ بْنُ الْخُبَابِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ
أَبُو شُرَيْحٍ الْإِسْكَنْدَرَانِيُّ، حَدَّثَنِي شَرَّاحِيلُ بْنُ يَزِيدَ الْمَعَاوِرِيُّ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ هَدِيَّةَ الصَّدَقِيَّ، قَالَ:
سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ: «أَكْثَرُ مُنَافِقِي أُمَّتِي
قُرَاؤُهَا».

without making an error in its *Wāw* or *Alif*³², arguing with the people that he is the most knowledgeable of them whereby he will lead them away from guidance, 2) the errors of the scholar, and 3) leaders who lead (people) astray.³³

30. On authority of Ziyād bin Ḥudayr, `Umar bin al-Khaṭṭāb, may Allah be pleased with him, said: 'Three things subvert Islam: the errors of the scholar, the arguing of the Hypocrite by means of the Qur'ān, and leaders who lead (people) astray'.³⁴

31. Qutaybah bin Sa'īd narrated to us, 'Ibn Lahī'ah narrated to us, on authority of Mishraḥ bin Hā`ān, on authority of `Uqbah bin `Āmir, may Allah be pleased with him, the Messenger of Allah, peace and blessings of Allah upon him and his people, said: "The majority of the Hypocrites of my 'Ummah are [found among] its reciters".³⁵

32. `Abd Allah bin al-Mubārak informed us, 'Ibn Lahī'ah narrated to us, 'Abūl-Muṣ`ab Mishraḥ bin Hā`ān said that he heard `Uqbah bin `Āmir saying that the Messenger of Allah, peace and blessings of Allah be upon him, said: "The majority of the Hypocrites of my 'Ummah are [found among] its reciters".³⁶

33. `Abd Allah bin Yazīd narrated to us, 'Ibn Lahī'ah informed us on authority of Mishraḥ bin Hā`ān said, on authority of `Uqbah bin `Āmir, may Allah be pleased with him, the Messenger of Allah, peace and blessings of Allah upon him and his people, said: "The majority of the Hypocrites of this 'Ummah are [found among] its reciters".³⁷

34. Al-Walīd bin al-Mughīrah `Abūl-Abbās al-Miṣrī, and there has not been seen in Egypt someone more established than him, said that Mishraḥ bin Hā`ān narrated to us, on authority of `Uqbah bin `Āmir, may Allah be pleased with him, on authority of the Messenger of Allah, peace and blessings of Allah upon him and his people, he was saying: "The majority of the Hypocrites of my 'Ummah are [found among] its reciters".³⁸

35. On authority of `Abd Allah bin `Amr bin al-Āṣ, the Messenger of Allah, peace and blessings of Allah be upon him, said: "The majority of the Hypocrites of my 'Ummah are [found among] its reciters".³⁹

36. `Abd Allah bin `Amr was heard saying that the Messenger of Allah, peace and blessings of Allah be upon him, said: "The majority of the Hypocrites of my 'Ummah are [found among] its reciters".⁴⁰

³² Single letters in Arabic.

³³ *Da'if* tradition since Zakariyyā is *Mudallis*.

³⁴ *Ṣaḥīḥ* tradition; *Mawqūf* at the level of `Umar, may Allah be pleased with him.

³⁵ *Da'if* through this chain however declared *Ḥasan* through *Shawāhid* narrations.

³⁶ *Da'if* through this chain however declared *Ḥasan* through *Shawāhid* narrations.

³⁷ *Da'if* through this chain however declared *Ḥasan* through *Shawāhid* narrations.

³⁸ *Da'if* through this chain however declared *Ḥasan* through *Shawāhid* narrations.

³⁹ *Da'if* through this chain however declared *Ḥasan* through *Shawāhid* narrations.

37. On authority of ‘Abū Mūsā al-‘Ash‘arī, the Messenger of Allah, peace and blessings of Allah be upon him, said: “The example of the Believer who recites the Qur’ān is like citron- its smell is pleasant and its taste is pleasant. The example of the Believer who does not recite Qur’ān is like dates- it has no smell and its taste is sweet. The example of the Hypocrite who recites the Qur’ān is like basil- its smell is pleasant and its taste is bitter. The example of the Hypocrite who does not recite the Qur’ān is like colocynth- it does not have any smell and its taste is bitter”⁴¹.

38. On authority of ‘Abū Mūsā al-‘Ash‘arī, the Messenger of Allah, peace and blessings of Allah be upon him, said: “The example of the Believer who recites the Qur’ān is like citron...” and he mentioned the *Hadīth* [with a slightly different wording than the previous narrations that does not change the meaning in English].⁴²

39. On authority of ‘Abū Mūsā al-‘Ash‘arī, the Messenger of Allah, peace and blessings of Allah be upon him, said: “The example of the Believer who recites the Qur’ān and acts by it is like citron- [it has] a pleasant taste and a pleasant smell. The example of the Believer who does not recite Qur’ān is like dates- [it has] a pleasant taste and has no smell. The example of the Hypocrite who recites the Qur’ān is like basil- [it has] a pleasant smell and its taste is bitter. The example of the Hypocrite who does not recite the Qur’ān is like colocynth- [it has] a bitter taste and there is no smell”⁴³.

40. On authority of Yazīd bin ‘Amīrah, who was one of the companions of Mu‘adh bin Jabal: Mu‘adh bin Jabal would not sit in a gathering for remembrance except he would say at the time of sitting: ‘Allah is a just judge and blessed is His name. May those who doubt perish’. And Mu‘adh bin Jabal said one day: ‘Indeed after you there will be tribulations- wealth will increase and the Qur’ān will be spread to the point that Believers, Hypocrites, men, women, the young, the elderly, the free, and the slave take it up. Thus someone will rush to say: ‘What is wrong with people that they do not follow me?’ until he innovates for them something other than [the Qur’ān]. So beware of what he innovates for indeed whatever he innovates is misguidance. And I warn you of the deviation of the wise for indeed Satan can say a word of misguidance upon the tongue of the wise and the Hypocrite can say a word of truth’.⁴⁴

[And in another wording] On authority of Yazīd bin ‘Amīrah, who was one of the companions of Mu‘adh bin Jabal, who informed [others] that Mu‘adh would not sit in a gathering to remember Allah, glorified and exalted is He, except he would say at the time of sitting: ‘Allah is a just judge, blessed is His name. May those who doubt perish’. Mu‘adh also said in a gathering [Yazīd] attended: ‘Indeed after you will be tribulations- wealth will increase

37 – حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأَنْزَجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ الثَّمَرَةِ لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرِّيحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ».

38 – حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَامُ بْنُ يَحْيَى، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ قَالَ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأَنْزَجَةِ»، وَذَكَرَ الْحَدِيثَ.

39 – حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ قَالَ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَمَثَلِ الْأَنْزَجَةِ طَيِّبَةُ الطَّعْمِ طَيِّبَةُ الرَّيْحِ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الثَّمَرَةِ طَيِّبَةُ الطَّعْمِ لَا رِيحَ لَهَا وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرِّيحَانَةِ طَيِّبَةُ الرَّيْحِ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ مُرَّةُ الطَّعْمِ وَلَا رِيحَ لَهَا».

40 – حَدَّثَنَا أَبُو خَالِدٍ يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الرَّمْلِيُّ بِالرَّمْلَةِ سَنَةَ اثْنَتَيْنِ وَثَلَاثِينَ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلِ بْنِ خَالِدٍ، عَنِ ابْنِ شِهَابٍ الزُّهْرِيُّ، أَنَّ أَبَا إِدْرِيسَ عَائِدَ اللَّهِ بْنُ عَبْدِ اللَّهِ الْخَوْلَانِيَّ أَخْبَرَهُ أَنَّ يَزِيدَ بْنَ عَمِيرَةَ وَكَانَ مِنْ أَصْحَابِ مُعَاذِ بْنِ جَبَلٍ قَالَ: كَانَ مُعَاذُ بْنُ جَبَلٍ لَا يَجْلِسُ مَجْلِسًا لِلذِّكْرِ إِلَّا قَالَ حِينَ يَجْلِسُ: اللَّهُ حَكَمٌ قَسَطٌ وَتَبَارَكَ اسْمُهُ هَلْكَ الْمُتَابُونَ وَقَالَ مُعَاذُ بْنُ جَبَلٍ يَوْمًا: إِنَّ مِنْ وَرَائِكُمْ فِتْنًا يَكْثُرُ فِيهَا الْمَالُ وَيُفْتَحُ فِيهِ الْقُرْآنُ حَتَّى يَأْخُذَهُ الْمُؤْمِنُ وَالْمُنَافِقُ وَالرَّجُلُ وَالْمَرْأَةُ وَالصَّغِيرُ وَالْكَبِيرُ وَالْحُرُّ وَالْعَبْدُ فَيُوشِكُ قَائِلًا أَنْ يَقُولَ: مَا لِلنَّاسِ لَا يَتَّبِعُونِي وَقَدْ قَرَأْتُ الْقُرْآنَ مَا هُمْ بِمَتَّبِعِي حَتَّى ابْتَدَعَ لَهُمْ غَيْرَهُ فَإِنَّا كُمْ وَمَا ابْتَدَعَ فَإِنَّمَا ابْتَدَعَ ضَلَالَةً وَأَنْذَرَكُمْ زَيْغَةَ الْحَكِيمِ فَإِنَّ الشَّيْطَانَ قَدْ يَقُولُ كَلِمَةً الضَّلَالَةِ عَلَى لِسَانِ الْحَكِيمِ وَقَدْ يَقُولُ الْمُنَافِقُ كَلِمَةَ الْحَقِّ حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيَّ، أَنَّ يَزِيدَ بْنَ عَمِيرَةَ، وَكَانَ مِنْ أَصْحَابِ مُعَاذٍ أَخْبَرَهُ أَنَّ مُعَاذًا كَانَ لَا يَجْلِسُ مَجْلِسًا يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ إِلَّا قَالَ حِينَ يَجْلِسُ: اللَّهُ حَكَمٌ قَسَطٌ تَبَارَكَ اسْمُهُ هَلْكَ الْمُتَابُونَ قَالَ يَزِيدُ: قَالَ مُعَاذٌ فِي مَجْلِسٍ جَلَسَهُ إِنَّ مِنْ وَرَائِكُمْ فِتْنًا يَكْثُرُ

⁴⁰ Hasan due to *Shawāhid* narrations.

⁴¹ *Ṣaḥīḥ* narration [al-Bukhārī].

⁴² *Ṣaḥīḥ* narration even though it has ‘on authority of’ from Qatādah, since the narrator from him is Shu‘bah.

⁴³ See previous comment.

⁴⁴ *Ṣaḥīḥ* tradition; *Mawqūf* at the level of Mu‘adh bin Jabal, may Allah be pleased with him.

and the Qur’ān will be spread to the point that Believers, Hypocrites, men, women, the young, the elderly, the free, and the slave take it up...’ then he mentioned the same thing [as the previous version].⁴⁵

41. Hudhayfah said: ‘Indeed among the most prolific of reciters of the people is the Hypocrite who does not neglect a single *Waw* or *Alif*’⁴⁶. He is accustomed to [the Qur’ān] just as the cow is accustomed to grass on its tongue’.⁴⁷

42. On authority of Mu’āwiyah al-Hudhalī, who was one of the companions of the Prophet, peace and blessings of Allah be upon him: ‘Indeed the Hypocrite prays, then Allah, glorified and exalted is He, rejects it; he fasts, then Allah, glorified and exalted is He, rejects it; he gives in charity, then Allah, glorified and exalted is He, rejects it; and he participates in Jihad, then Allah, glorified and exalted is He, rejects it; so he fights, and is killed, then he is placed in the Hell-Fire’.⁴⁸

43. On authority of al-Ḥasan regarding the verse: *{Have you seen the one who takes his desires and a god?}* [Al-Jāthiyah: 23]: ‘It is the Hypocrite who does not desire a thing but that he pursues it’.⁴⁹

44. On authority of Qatādah: *{Have you seen the one who takes his desires and a god?}* [Al-Jāthiyah: 23]: ‘When he desires something, he pursues it’.⁵⁰

45. On authority of Mālik bin Dīnār: ‘I read in *az-Zabūr*, or the text attributed to Sulaymān and Dāwud, peace be upon them: ‘Through the arrogance of the Hypocrite the poor catch fire’. And I read in *az-Zabūr*: ‘Truly I retaliate for the Hypocrite with the Hypocrite, then I take vengeance on all the Hypocrites together’; and that is in the statement of Allah, mighty and lofty is He, {And as such We appoint some tyrants over others for what they used to earn}. Mālik also said that in some other books was: ‘Oh company of transgressors, do not sit with the people of remembrance until you have abstained from sin, for indeed I have made it incumbent on myself to remember whoever remembers me- thus when they remember me, I remember them with my mercy, but when you [i.e. the sinful] remember me, I remember you with my curse’.⁵¹

46. On authority of al-Ḥasan: ‘The Hypocrite worships his desire as he does not desire something except that he pursues it’.⁵²

⁴⁵ *Ṣaḥīḥ* tradition.

⁴⁶ Single letters in Arabic.

⁴⁷ *Ṣaḥīḥ* tradition; *Mawqūf* at the level of Hudhayfah, may Allah be pleased with him.

⁴⁸ *Ṣaḥīḥ* tradition; *Mawqūf* at the level of Mu’āwiyah, may Allah be pleased with him.

⁴⁹ *Ḥasan* tradition.

⁵⁰ *Ḥasan* tradition.

⁵¹ *Ḥasan* chain; *Maqtū’* at the level of Mālik bin Dīnār.

⁵² *Ṣaḥīḥ* tradition.

فِيهَا الْمَالُ يُفْتَحُ فِيهَا الْقُرْآنُ حَتَّى يَأْخُذَهُ الْمُؤْمِنُ وَالْمُنَافِقُ وَالرَّجُلُ وَالْمَرْأَةُ وَالصَّغِيرُ وَالْكَبِيرُ وَالْحُرُّ وَالْعَبْدُ فَذَكَرَ مِثْلَهُ.

41 – حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ حَكِيمِ بْنِ جَابِرٍ، قَالَ: قَالَ حَدِيثُهُ: «إِنَّ مِنْ أَقْرَأِ النَّاسِ الْمُنَافِقُ الَّذِي لَا يَتْرُكُ وَادًّا وَلَا أَلْفًا يَلْفَتُهُ كَمَا تَلْفِتُ الْبَقَرَةُ الْخَلَا بِلِسَانِهَا».

42 – حَدَّثَنَا تَمِيمُ بْنُ الْمُثَنِّصِرِ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حَرِيزُ بْنُ عُثْمَانَ، أَخْبَرَنَا سُلَيْمُ بْنُ عَامِرٍ، عَنْ مُعَاوِيَةَ الْهَذَلِيِّ، وَكَانَ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ قَالَ: «إِنَّ الْمُنَافِقَ لِيُصَلِّيَ فَيَكْذِبُهُ اللَّهُ عَزَّ وَجَلَّ وَيَصُومُ فَيَكْذِبُهُ اللَّهُ عَزَّ وَجَلَّ وَيَتَصَدَّقُ فَيَكْذِبُهُ اللَّهُ وَيُجَاهِدُ فَيَكْذِبُهُ اللَّهُ وَيُقَاتِلُ فَيُقْتَلُ فَيُجْعَلُ فِي النَّارِ».

43 – حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا الْمُبَارَكُ بْنُ فَضَالَةَ، حَدَّثَنَا الْحَسَنُ، فِي هَذِهِ الْآيَةِ {أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهُهُ هَوَاهُ} [الجناتية: 23] قَالَ: هُوَ الْمُنَافِقُ لَا يَهْوَى شَيْئًا إِلَّا رَكِبَهُ.

44 – حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ، {أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهُهُ هَوَاهُ} [الجناتية: 23] قَالَ: إِذَا هَوَى شَيْئًا رَكِبَهُ.

45 – حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ مَالِكِ بْنِ دِينَارٍ، قَالَ: قَرَأْتُ فِي الرَّبُورِ: بِكِبْرِيَاءِ الْمُنَافِقِ يَحْتَرِقُ الْمُسْكِينُ وَقَرَأْتُ فِي الرَّبُورِ: إِنِّي أَنْتَقِمُ لِلْمُنَافِقِ بِالْمُنَافِقِ ثُمَّ أَنْتَقِمُ مِنَ الْمُنَافِقِينَ جَمِيعًا وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ {وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ} [الأنعام: 129] وَقَالَ مَالِكٌ فِي بَعْضِ الْكُتُبِ: يَا مَعْشَرَ الظَّالِمَةِ لَا تُجَالِسُوا أَهْلَ دَكْرِي حَتَّى تَنْزِعُوا عَنِ الظُّلْمِ فَإِنِّي رَوَّاتٌ عَلَى نَفْسِي أَنْ أَذْكَرَ مَنْ دَكْرَنِي فَإِذَا دَكْرُونِي دَكْرَتُهُمْ بِرَحْمَتِي وَإِذَا دَكْرْتُمُونِي دَكْرَتُكُمْ بِلُغْنَتِي.

46 – حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ، حَدَّثَنَا شُعَيْبُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو الْأَشْهَبِ، عَنِ الْحَسَنِ، قَالَ: الْمُنَافِقُ يَعْْبُدُ هَوَاهُ لَا يَهْوَى شَيْئًا إِلَّا رَكِبَهُ.

47 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي الْأَشْهَبِ، قَالَ: قَالَ الْحَسَنُ: مِنَ التَّفَاقُ اخْتِلَافُ اللَّسَانِ وَالْقَلْبِ وَاخْتِلَافُ السِّرِّ وَالْعَلَانِيَةِ وَاخْتِلَافُ الدُّخُولِ وَالْخُرُوجِ.

48 – حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدَّمَشَقِيُّ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَرَزِيُّ، حَدَّثَنَا عَوْفُ الْأَعْرَابِيِّ، عَنِ الْحَسَنِ، قَالَ: كَانَ يُقَالُ: التَّفَاقُ اخْتِلَافُ السِّرِّ وَالْعَلَانِيَةِ وَالْقَوْلِ وَالْعَمَلِ وَالْمَدْخَلِ وَالْمَخْرَجِ وَكَانَ يُقَالُ: أَسُّ التَّفَاقِ الَّذِي يُبْنَى عَلَيْهِ التَّفَاقُ: الْكَذِبُ.

49 – حَدَّثَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي أَنَّهُ سَمِعَ الْحَسَنَ، يَقُولُ: إِنَّمَا النَّاسُ بَيْنَ ثَلَاثَةِ نَفَرٍ: مُؤْمِنٌ وَمُنَافِقٌ وَكَافِرٌ فَأَمَّا الْمُؤْمِنُ فَعَامِلٌ بِطَاعَةِ اللَّهِ عَزَّ وَجَلَّ وَأَمَّا الْكَافِرُ فَقَدْ أَذَلَّهُ اللَّهُ تَعَالَى كَمَا رَأَيْتُمْ وَأَمَّا الْمُنَافِقُ فَهَهُنَا وَهَهُنَا فِي الْحَجَرِ وَالْيُوبِ وَالطَّرِيقِ نَعُودُ بِاللَّهِ وَاللَّهُ مَا عَرَفُوا رَبَّهُمْ بَلْ عَرَفُوا إِنكَارَهُمْ لِرَبِّهِمْ

بِأَعْمَالِهِمُ الْخَبِيثَةِ ظَهَرَ الْجَفَا وَقَلَّ الْعِلْمُ وَتَرَكَّتِ السُّنَّةُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، خِيَارَى سُكَارَى لَيْسُوا بِيَهُودَ وَلَا نَصَارَى وَلَا مَجُوسَ فَيُعَذِّبُوا وَقَالَ: إِنَّ الْمُؤْمِنَ لَمْ يَأْخُذْ دِينَهُ عَنِ النَّاسِ وَلَكِنْ أَتَاهُ مِنْ قِبَلِ اللَّهِ عَزَّ وَجَلَّ فَأَخَذَهُ، وَإِنَّ الْمُنَافِقَ أَعْطَى النَّاسَ لِسَانَهُ وَمَنَعَ اللَّهُ قَلْبَهُ وَعَمَلَهُ. فَحَدَّثَانِ أُحَدِّثَا فِي الْإِسْلَامِ رَجُلٌ ذُو رَأْيٍ سَوْءٍ زَعَمَ أَنَّ الْجَنَّةَ لِمَنْ رَأَى مِثْلَ رَأْيِهِ فَسَلَّ سَيْفَهُ وَسَفَكَ دِمَاءَ الْمُسْلِمِينَ وَاسْتَحْلَلَ حُرْمَتَهُمْ، وَمُتَرَفِّفٌ يَعْبُدُ الدُّنْيَا لَهَا يَغْضَبُ وَعَلَيْهَا يُقَاتِلُ وَلَهَا يَطْلُبُ وَقَالَ: يَا سُبْحَانَ اللَّهِ مَا لَقِيتُ هَذِهِ الْأُمَّةَ مِنْ مُنَافِقٍ فَهَرَهَا وَاسْتَأْثَرَ عَلَيْهَا وَمَارِقَ مَرَقٍ مِنَ الدِّينِ فَخَرَجَ عَلَيْهَا. صِنْفَانِ خَبِيثَانِ قَدْ عَمَّا كُلُّ مُسْلِمٍ، يَا ابْنَ آدَمَ دِينُكَ دِينُكَ فَإِنَّمَا هُوَ لَحْمُكَ وَدَمُكَ فَإِنْ تَسَلَّمَ بِهَا فَيَا لَهَا مِنْ رَاحَةٍ وَيَا لَهَا مِنْ نِعْمَةٍ وَإِنْ تَكُنِ الْأُخْرَى فَنَعُودُ بِاللَّهِ فَإِنَّمَا هِيَ نَارٌ لَا تَطْفَأُ وَحَجَرٌ لَا يُبْرَدُ وَنَفْسٌ لَا تَمُوتُ.

50 – حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزِيدٍ، أَخْبَرَنِي أَبِي، حَدَّثَنِي أَبُو بَشِيرٍ الصَّحَّاحُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ بِلَالَ بْنَ سَعْدٍ، يَقُولُ: الْمُنَافِقُ يَقُولُ بِمَا يَعْرِفُ وَيَعْمَلُ بِمَا يُنْكِرُ.

51 – حَدَّثَنَا أَبُو بَكْرِ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ خُذَيْفَةَ، قَالَ: الْمُنَافِقُونَ الَّذِينَ فِيكُمْ الْيَوْمَ شَرٌّ مِنْ

47. On authority of al-Ḥasan, he said: 'From Hypocrisy is disparity between the tongue and the heart, what is private and what is public, and disparity when in [the presence of someone] and when away from them'.⁵³

48. On authority of 'Awf al-'A'rābī, al-Ḥasan used to say: 'Hypocrisy is disparity between what is private and public, statements and actions, and when in [the presence of someone] and when away from them'. And he used to say: 'The foundation of Hypocrisy and that which it is built upon is lying'.⁵⁴

49. Wahb bin Jarir narrated to us, my father narrated to us that he heard al-Ḥasan saying: 'People only fall into three groups: Believers, Hypocrites, or Disbelievers. As for the Believer, he is active in the obedience of Allah, glorified and exalted is He. As for the Disbeliever, then Allah, exalted is He, has dishonored them as you have seen. And as for the Hypocrite, [they are] here and there in the stony tracts, homes, and roads; we seek refuge in Allah, by Allah they have not recognized their Lord, rather they have known their disavowal of their Lord through their filthy deeds- harshness appeared, knowledge decreased, and the *Sunnah* became abandoned- indeed for Allah and to Allah we return. [They appear] confused and drunken, [however since] they are not with the Jews, Christians, or Magi [in apparent actions], they have a pretext [to remain among the Muslims]'. And he said: 'Indeed the Believer did not take his religion from the people rather it came to him from Allah, glorified and exalted is He, then he took it. And indeed the Hypocrite gave the people his tongue and excluded Allah from his heart and his actions. So two events were generated in Islam- 1) a man who possesses evil views alleged that Paradise is for whoever has the same views as him. Then he unsheathed his sword, shed the blood of the Muslims, and declared their sanctity as violable; and 2) an affluent [man] worshipping the life of this world- got angry for its sake, fought over it, and invited to it'. And [al-Ḥasan] said: 'Oh glory be to Allah, how this *'Ummah* suffers from a Hypocrite who subjugates and appropriates [the *'Ummah*] and an apostate who leaves the religion and then rebels against [it]. Two filthy types have distressed every Muslim- oh son of Ādam, your religion, your religion! It is as your flesh and your blood- if you escape unharmed with it, then what an excellent repose and favor there is; and if you are the other [type, i.e. you do not escape unharmed], then we seek refuge in Allah, for [there is only a Fire that is not extinguished, a stone that is not cooled, and a soul that does not die]'.⁵⁵

50. On authority of 'Abū Bishr aḍ-Ḍaḥḥāk bin 'Abd ir-Raḥman, Bilāl bin Sa'd was saying: 'The Hypocrite speaks with what is good and acts by what is abominable'.⁵⁶

51. On authority of Wakī bin ul-Jarrāḥ, on authority al-'A'mash, on authority of 'Abī Wā'il, on authority of Ḥudhayfah: 'The Hypocrites that are among you today are more evil than the

⁵³ *Ṣaḥīḥ* tradition.

⁵⁴ *Ḥasan* through this chain; *Ṣaḥīḥ* due to a *Shāhid* tradition.

⁵⁵ *Ṣaḥīḥ* tradition.

⁵⁶ *Ḥasan* tradition.

Hypocrites in the time of the Messenger of Allah, peace and blessings of Allah be upon him’. So we [the narrator] said [to Ḥudhayfah]: ‘Oh ‘Abā ‘Abd Allah, how is that?’ He said: ‘At least [the ones in the time of the Messenger of Allah, peace and blessings of Allah be upon him] would keep their Hypocrisy secret while [the ones today] are open [in their Hypocrisy]’.⁵⁷

The same Āthar was mentioned with a slightly different wording in the beginning through Shu‘bah, on authority of al-‘A‘mash, on authority of ‘Abī Wā’il.

52. On authority of Yazīd bin Hārūn, on authority Shu‘bah, on authority of Wāṣil, on authority of ‘Abī Wā’il, on authority of Ḥudhayfah: ‘The Hypocrites today are more evil than those in the time of the Messenger of Allah, peace and blessings of Allah be upon him’. So it was said [to Ḥudhayfah]: ‘Oh ‘Abā ‘Abd Allah, how is that?’ He said: ‘Indeed those in the time of the Messenger of Allah, peace and blessings of Allah be upon him, would hide [their Hypocrisy] while the ones today display it openly’.⁵⁸

53. On authority of Ḥudhayfah: ‘Indeed today you seek the help of the Hypocrites in your battles’.⁵⁹

54. On authority of ‘Abīl-Bukhtārī, a man said: ‘Oh Allah, destroy the Hypocrites’. So Ḥudhayfah said: ‘If they are destroyed, you will not be able to avenge yourself on your enemies’.⁶⁰

55. On authority of Ḥabbah bin Juwayn: ‘We were in a battle alongside Salmān when Salmān said: ‘These are the Polytheists, meaning the enemy, these are the Believers, and these are the Hypocrites- thus Allah aids the Believers with the strength of the Hypocrites, and Allah helps the Hypocrites with the *Da‘wah* of the Believers’.⁶¹

56. On authority of ‘Ayyūb, he said: ‘Umar bin ‘Abd al-‘Azīz visited ‘Abī Qilābah during his illness, then said to him: ‘Oh ‘Abā Qilābah, be strong and do not allow the Hypocrites to rejoice over us [with the passing away of a Believer]’.⁶²

57. On authority of ‘Ayyūb, he said: ‘Abū Qilābah became sick in *ash-Shām*, so ‘Umar bin ‘Abd al-‘Azīz visited him and said: ‘Oh ‘Abā Qilābah be strong and do not allow the Hypocrites to rejoice over us’.

58. On authority of Wahb bin Munabbih or Wahb adh-Dhimārī: ‘The attributes of the Hypocrite are: his greeting is his curse; his food is prohibited; his war spoils are from cheating; noisy in the daytime and a piece of wood at night [does not pray or remember Allah]’.⁶³

⁵⁷ *Ṣaḥīḥ* tradition; *Mawqūf* at the level of Ḥudhayfah, may Allah be pleased with him.

⁵⁸ *Ṣaḥīḥ* tradition; *Mawqūf* at the level of Ḥudhayfah, may Allah be pleased with him.

⁵⁹ *Da‘īf* tradition.

⁶⁰ *Mursal* tradition since al-Bukhtārī did not hear from Ḥudhayfah, and al-‘A‘mash is *Mudallis*.

⁶¹ *Da‘īf* tradition since al-‘A‘mash is *Mudallis* and he narrates with ‘on authority of’; also due to Ḥabbah.

⁶² *Ṣaḥīḥ* tradition.

⁶³ *Ḥasan* tradition.

الْمُنَافِقِينَ الَّذِينَ كَانُوا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ قَالَ: فَقُلْنَا: يَا أَبَا عَبْدِ اللَّهِ وَكَيْفَ ذَلِكَ؟ قَالَ: إِنَّ أَوْلَيْكَ كَانُوا يُسِرُّونَ نِفَاقَهُمْ وَإِنَّ هَؤُلَاءِ يُعْلِنُونَ حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حَدِيفَةَ، قَالَ: إِنَّ الْمُنَافِقِينَ الْيَوْمَ سَرٌّ مِنَ الْمُنَافِقِينَ الَّذِينَ كَانُوا فَذَكَرَ نَحْوَهُ حَدَّثَنَا عَبَّاسُ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حَدِيفَةَ، مِثْلَهُ.

52 - حَدَّثَنِي أَبُو مَسْعُودٍ، أَحْمَدُ بْنُ الْقُرَاتِ أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا شُعْبَةُ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حَدِيفَةَ، قَالَ: الْمُنَافِقُونَ الْيَوْمَ سَرٌّ مِنْهُمْ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ قِيلَ: وَكَيْفَ ذَلِكَ؟ قَالَ: إِنَّهُمْ كَانُوا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ يُخْفُونَهُ وَهُمْ الْيَوْمَ يُظْهِرُونَهُ.

53 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُذْرٌ مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ حَدِيفَةَ، قَالَ: إِنَّكُمْ الْيَوْمَ تَسْتَعِينُونَ فِي غَزْوِكُمْ بِالْمُنَافِقِينَ.

54 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبُخْتَرِيِّ، قَالَ: قَالَ رَجُلٌ: اللَّهُمَّ أَهْلِكَ الْمُنَافِقِينَ فَقَالَ حَدِيفَةُ: لَوْ هَلَكُوا مَا انْتَصَفْتُمْ مِنْ عَدُوِّكُمْ.

55 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ سَلَمَةَ بْنِ كَهِيلٍ، عَنْ حَبَّةَ بْنِ جُوَيْنٍ، قَالَ: كُنَّا فِي غَزَاةٍ مَعَ سَلْمَانَ فَقَالَ سَلْمَانُ: هَؤُلَاءِ الْمُشْرِكُونَ - يَعْنِي الْعَدُوَّ - وَهَؤُلَاءِ الْمُؤْمِنُونَ وَهَؤُلَاءِ الْمُنَافِقُونَ فَيُؤَيِّدُ اللَّهُ الْمُؤْمِنِينَ بِقُوَّةِ الْمُنَافِقِينَ وَيَنْصُرُ اللَّهُ الْمُنَافِقِينَ بِدَعْوَةِ الْمُؤْمِنِينَ.

56 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، قَالَ: دَخَلَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ عَلَى أَبِي قِلَابَةَ يَعُودُهُ فَقَالَ لَهُ: يَا أَبَا قِلَابَةَ تَشَدَّدْ وَلَا تُشْمِتْ بِنَا الْمُنَافِقِينَ.

57 - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ بْنِ حَسَابٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، قَالَ: مَرَضَ أَبُو قِلَابَةَ بِالشَّامِ فَدَخَلَ عَلَيْهِ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَقَالَ: يَا أَبَا قِلَابَةَ تَشَدَّدْ وَلَا يُشْمِتْ بِنَا الْمُنَافِقُونَ.

58 - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِزْرَاهِيمَ الدَّمَشَقِيُّ، حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ قَدَامَةَ بْنِ مُوسَى، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ وَهْبِ بْنِ مُنْبِهِ، أَوْ وَهْبِ الدَّمَارِيِّ قَالَ: صِفَةُ الْمُنَافِقِ: تَحِثُّهُ لَعْنُهُ وَطَعَامُهُ سَخَتْ وَغَيْمَتُهُ غُلُولٌ صَحَبَ بِالنَّهَارِ خَشَبَ اللَّيْلِ.

59 – حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سَلَامُ بْنُ مَسْكِينٍ، عَنْ حَبِيبِ بْنِ أَبِي فَصَّالَةَ، قَالَ: كَانَ بَعْضُ الْمُهَاجِرِينَ يَقُولُ: وَاللَّهِ مَا أَخَافُ الْمُسْلِمَ وَلَا أَخَافُ الْكَافِرَ أَمَّا الْمُسْلِمُ فَيُخْجِرُهُ إِسْلَامُهُ وَأَمَّا الْكَافِرُ فَقَدْ أَذَلَّهُ اللَّهُ عَزَّ وَجَلَّ وَلَكِنْ كَيْفَ لِي بِالْمُنَافِقِ؟

60 – حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنْ ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ خَارِجَةَ بْنِ زَيْدٍ، عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ، قَالَ: أَتَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ فَقُلْتُ لَهُ: يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّا نَجْلِسُ إِلَى أَيْمَتِنَا هَؤُلَاءِ فَيَتَكَلَّمُونَ بِالْكَالَمِ نَعْلَمُ أَنَّ الْحَقَّ غَيْرُهُ فَنُصَدِّقُهُمْ فَيَقْضُونَ بِغَيْرِ الْحَقِّ فَتَفِرُّ بِهِ عَلَيْهِمْ وَنُحْسِنُهُ لَهُمْ فَكَيْفَ تَرَى فِي ذَلِكَ؟ قَالَ: يَا ابْنَ أَخِي كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نَعُدُّ هَذَا التَّفَاقُ وَلَا أَذْرِي كَيْفَ هُوَ عِنْدَكُمْ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، قَالَ: قُلْتُ لِابْنِ عُمَرَ: إِنَّا لَنَدْخُلُ عَلَى الْإِمَامِ فَذَكَرْ نَحْوَهُ.

61 – حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ رَأَى النَّاسَ يَدْخُلُونَ الْمَسْجِدَ فَقَالَ: مِنْ أَيْنَ جَاءَ هَؤُلَاءِ؟ فَقَالُوا: مِنْ عِنْدِ الْأَمِيرِ فَقَالَ: إِنْ رَأَوْا مِنْكُمْ أَنْتَكِرُوا أَنْتَكِرُوا وَإِنْ رَأَوْا مَعْرُوفًا أَوْ أَمْرًا بِهِ قَالُوا: لَا ، قَالَ: فَمَا يَصْنَعُونَ قَالُوا: يَمْدَحُونَهُ وَيُسَبِّحُونَهُ إِذَا خَرَجُوا مِنْ عِنْدِهِ فَقَالَ ابْنُ عُمَرَ: إِنْ كُنَّا لَنَعُدُّ التَّفَاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِيمَا دُونَ هَذَا.

62 – حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي الشَّعْنَاءِ، قَالَ: دَخَلَ نَفَرٌ عَلَى عَبْدِ اللَّهِ بْنِ عُمَرَ مِنْ أَهْلِ الْعِرَاقِ فَوَقَعُوا فِي يَزِيدَ بْنِ مُعَاوِيَةَ فَتَنَّاوَلُوهُ فَقَالَ لَهُمْ عَبْدُ اللَّهِ: هَذَا قَوْلُكُمْ لَهُمْ عِنْدِي أَتَقُولُونَ هَذَا فِي وُجُوهِهِمْ؟ قَالُوا: لَا بَلْ نَمْدَحُهُمْ وَنُثْنِي عَلَيْهِمْ فَقَالَ ابْنُ عُمَرَ: هَذَا التَّفَاقُ عِنْدَنَا.

63 – حَدَّثَنَا إِسْحَاقُ بْنُ سَيَّارٍ، حَدَّثَنَا أَبُو صَالِحٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنِ الْمُهَاجِرِ بْنِ حَبِيبٍ، أَنَّ عِيسَى ابْنَ مَرْثَمَ، عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: «إِنَّ الَّذِي يُصَلِّي وَيَصُومُ وَلَا يَتْرُكُ الْخَطَايَا مَكْتُوبٌ فِي الْمَلَكُوتِ كَذَّابًا».

64 – حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا وَكِيعٌ، عَنِ الْمُبَارَكِ بْنِ فَصَّالَةَ، عَنِ الْحَسَنِ، قَالَ: الْمُنَافِقُ الَّذِي إِذَا صَلَّى رَأَى بِصَلَاتِهِ وَإِنْ فَاتَتْهُ لَمْ يَأْسَ عَلَيْهَا وَيَمْنَعُ زَكَاةَ مَالِهِ.

59. On authority of Ḥabīb bin `Abī Faḍālah, he said that some of the Muhājirīn would say: 'By Allah, I do not fear the Muslim, and I do not fear the Disbeliever. As for the Muslim, his Islām restrains him, and as for the Disbeliever, Allah, mighty and lofty is He, has subjugated him. However how is it for me with respect to the Hypocrites?'⁶⁴

60. On authority of Yūnus bin Yazīd, on authority of `Ibn Shihāb az-Zuhri, on authority of `Abd Allah bin Khārijah bin Zayd, on authority of `Urwah bin az-Zubayr, he came upon `Abd Allah bin `Umar and said to him: 'Oh `Abā `Abd ir-Raḥman, we sit with these leaders of ours and they say things we know are not the truth, so we affirm what they say, they judge by other than the truth, and then we acknowledge and declare it good in their presence. So how do you see that?' He said: 'Oh son of my brother, we, along with the Messenger of Allah, peace and blessings of Allah be upon him, would consider this as Hypocrisy and I do not know how it is according to you'.⁶⁵ On authority of al-'Awzā'i, on authority of az-Zuhri, on authority of `Urwah, he said to `Ibn `Umar: 'Indeed we visit the 'Imām...' then he mentioned the rest of the report in the same manner'.⁶⁶

61. On authority of `Abd Allah bin `Umar, he saw people entering the Masjid, so he said: 'Where did these [people] come from?' So they said: 'From the `Amīr'. So he said: 'If they saw something [from the `Amīr] as evil would they reject it, and if they saw something as good, would they command it?' They said: 'No'. He said: 'So what would they do?' They said: 'They would praise him and then curse him when they left him'. So `Ibn `Umar said: 'Indeed we would consider what was less than that as Hypocrisy in the time of the Messenger of Allah, peace and blessings of Allah be upon him'.⁶⁷

62. On authority of Abīsh-Sha`thā', he said: 'A delegation from Iraq visited `Abd Allah bin `Umar, and they slandered Yazīd bin Mu`āwiyah, thus they discussed him. So `Abd Allah said to them: 'This is how you speak of [the rulers] with me, would you speak like this in their faces?' They said: 'No, rather we praise them and commend them [to their faces]'. So he said: 'This is Hypocrisy according to us'.⁶⁸

63. On authority of al-Muhājir bin Ḥabīb, Ṭsā `Ibn Maryam, AS, would say: 'Truly he who prays and fasts and does not abandon sin is written in the Kindgom [of Allah] as a liar'.⁶⁹

64. On authority of al-Ḥasan: 'The Hypocrite is he who when he prays, he shows off through his prayer; and if [the prayer] passes him, he does not despair over it; and he refuses to give obligatory charity [Zakāh] from his wealth'.⁷⁰

⁶⁴ Ḥasan tradition.

⁶⁵ Ḥasan due to a Shāhid tradition, however Da'īf through this chain.

⁶⁶ Shāhīh tradition.

⁶⁷ Mawqūf however the meaning was confirmed by a narration in al-Bukhārī.

⁶⁸ Shāhīh tradition.

⁶⁹ Da'īf tradition.

⁷⁰ Da'īf tradition due to Mubārak bin Faḍālah being Mudallis.

65. On authority of ‘Abī Yahyā, ‘Hudhayfah was asked: ‘Who is a Hypocrite?’ He said: ‘He who describes Islām [to others] and does not act in accordance with it’.⁷¹

66. On authority of Luqmān bin ‘Āmir, he heard ‘Abā Umāmah al-Bāhilī saying: ‘The Believer in the life of this world is stuck between a Disbeliever trying to kill him, a Hypocrite enraged by him, [another] Believer being jealous of him, and a Satan appointed to him’.⁷²

67. It was said to al-Ḥasan: ‘Indeed they say, ‘There is no Hypocrisy’.’ So al-Ḥasan said: ‘Truly that I would know I am free from Hypocrisy would be more beloved to me than to have an earth’s weight of gold’.⁷³

65 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، وَسُفْيَانَ، عَنْ أَبِي الْمِقْدَامِ ثَابِتِ بْنِ هُرْمُزٍ عَنْ أَبِي يَحْيَى، قَالَ: سُئِلَ حَدِيثُهُ: مِنَ الْمُنَافِقِ؟ قَالَ: الَّذِي يَصِفُ الْإِسْلَامَ وَلَا يَعْمَلُ بِهِ.

66 – حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ أَسَدُ بْنُ مُوسَى، حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ، عَنْ لُقْمَانَ بْنِ عَامِرٍ، أَنَّهُ سَمِعَ أَبَا أُمَامَةَ الْبَاهِلِيَّ، يَقُولُ: الْمُؤْمِنُ فِي الدُّنْيَا بَيْنَ كَافِرٍ يَقْتُلُهُ وَمُنَافِقٍ يَبْغِضُهُ وَمُؤْمِنٍ يَحْسُدُهُ وَشَيْطَانٍ قَدْ وَكَّلَ بِهِ.

67 – حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى الْبُلْجِيُّ، حَدَّثَنَا أَبُو مُطِيعٍ، عَنْ جَعْفَرِ بْنِ حَيَّانٍ، قَالَ: قِيلَ لِلْحَسَنِ: إِنَّهُمْ يَقُولُونَ: لَا نِفَاقَ فَقَالَ الْحَسَنُ: لِأَنِّي أَعْلَمُ أَنِّي بَرِيءٌ مِنَ النِّفَاقِ أَحَبُّ إِلَيَّ مِنْ طِلَاعِ الْأَرْضِ ذَهَبًا.

⁷¹ Da’if tradition due to an indeterminable individual [Majhūl] in the chain.

⁷² Da’if tradition due to Faraj bin Faḍālah.

⁷³ Da’if tradition due to ‘Abī Muṭī.

*Those Who Fear Hypocrisy and are Afraid of It and Do Not Consider Themselves
as Safe from Possessing It*

68. Jubayr bin Nufayr narrated to us, he heard 'Abūd-Dardā' in the last part of his prayer, when he finished with the *Tashahhud*, seeking refuge with Allah from Hypocrisy, and he was intense in his seeking refuge from it. So Jubayr said: 'Oh Abād-Dardā', what is with you and Hypocrisy?' 'Abūd-Dardā' said: 'Enough from you. By Allah indeed a man can be tested in a single hour and renegade from his religion'.⁷⁴

69. On authority of Jubayr bin Nufayr: 'I visited Abūd-Dardā' in his residence in Ḥomṣ when he was standing in his place of prayer. So when he sat for *Tashahhud*, he was seeking refuge in Allah, mighty and lofty is He, from Hypocrisy. When he finished I said to him: 'May Allah forgive you, oh Abād-Dardā', what is with you and Hypocrisy? What do you have to do with Hypocrisy?' So he said: 'Oh Allah, forgiveness [three times]. The one who feels safe from afflictions is, [in reality], not safe from them. By Allah, indeed a man can be put to trial for a single hour, then renegades from his religion'.⁷⁵

70. On authority of Yazīd bin Marthad, the Dajjāl was mentioned in a gathering in which was 'Abūd-Dardā', so Nawf al-Bikālī said: 'There is another thing that scares me more than the Dajjāl'. So 'Abūd-Dardā' said: 'Who is it?' Then Nawf said: 'I am afraid to be dispossessed of my faith while I am not aware of it'. So 'Abūd-Dardā' said: 'May your mother be bereft of you, oh 'Ibn al-Kindiyyah, is there fifty who fear what you fear in the entire world?' Then he said: 'Even thirty'. Then he said: 'Even twenty?' Then he said: 'Even ten?' Then he said: 'Even five?' And then he said: 'Even three?' The whole time saying: 'May your mother be bereft of you'. Then 'Abūd-Dardā' said: 'By He in whose Hand is my soul, a slave does not feel his faith is secure except he is dispossessed of it or it is snatched away from him, then he loses it. By He in whose Hand is my soul, what is faith but like a shirt- one wears it at times, and sets it down at other times'.⁷⁶

71. On authority of 'Aslam 'Abī 'Imrān, he heard 'Abā 'Ayyūb al-Ansārī saying: 'There will definitely come times for a man when there is not in his body a needles worth of space containing Hypocrisy, and there will come times for him when there is not in his heart a needles worth of space of Faith'.⁷⁷

⁷⁴ Ḥasan tradition.

⁷⁵ Ṣaḥīḥ tradition.

⁷⁶ Da'īf tradition due to al-Waḍīn bin 'Aṭā' having a bad memory and Yazīd not hearing from 'Abūd-Dardā'.

⁷⁷ Ḥasan due to a Ṣaḥīḥ tradition.

بَابُ فِيمَنْ كَانَ يَخَافُ النِّفَاقَ وَيَشْفَقُ مِنْهُ وَلَا يَأْمَنُ عَلَى نَفْسِهِ

68 - حَدَّثَنَا عَمْرُو بْنُ عَثْمَانَ بْنِ كَثِيرٍ بْنِ دِينَارٍ الْحِمَصِيُّ، حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنِي صَفْوَانُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ، حَدَّثَنِي جُبَيْرُ بْنُ نَفِيرٍ، أَنَّهُ سَمِعَ أَبَا الدَّرْدَاءِ، وَهُوَ فِي آخِرِ صَلَاتِهِ وَقَدْ فَرَّغَ مِنَ التَّشَهُّدِ يَتَعَوَّذُ بِاللَّهِ مِنَ النِّفَاقِ فَأَكْثَرَ مِنَ التَّعَوُّذِ مِنْهُ قَالَ: فَقَالَ جُبَيْرٌ: وَمَا لَكَ يَا أَبَا الدَّرْدَاءِ أَنْتَ وَالنِّفَاقُ؟ فَقَالَ: دَعْنَا عَنْكَ فَوَاللَّهِ إِنَّ الرَّجُلَ لَيَتَقَلَّبُ عَنْ دِينِهِ فِي السَّاعَةِ الْوَاحِدَةِ فَيُخْلَعُ مِنْهُ.

69 - حَدَّثَنِي أَبُو مَسْعُودٍ أَحْمَدُ بْنُ الْفَرَاتِ حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو، عَنْ سُلَيْمِ بْنِ عَامِرٍ، عَنْ جُبَيْرِ بْنِ نَفِيرٍ، قَالَ: دَخَلْتُ عَلَى أَبِي الدَّرْدَاءِ مِنْزِلُهُ بِحِمَصَ فَإِذَا هُوَ قَائِمٌ يُصَلِّي فِي مَسْجِدِهِ فَلَمَّا جَلَسَ يَتَشَهُّدُ فَجَعَلَ يَتَعَوَّذُ بِاللَّهِ عَزَّ وَجَلَّ مِنَ النِّفَاقِ فَلَمَّا انْصَرَفَ قُلْتُ لَهُ: غَفَرَ اللَّهُ لَكَ يَا أَبَا الدَّرْدَاءِ مَا أَنْتَ وَالنِّفَاقُ؟ مَا شَأْنُكَ وَمَا شَأْنُ النِّفَاقِ؟ فَقَالَ: اللَّهُمَّ غَفِرًا ثَلَاثًا لَا يَأْمَنُ الْبَلَاءُ مَنْ يَأْمَنُ الْبَلَاءُ وَاللَّهِ إِنَّ الرَّجُلَ لَيَفْتَنُ فِي سَاعَةٍ وَاحِدَةٍ فَيَنْقَلِبُ عَنْ دِينِهِ.

70 - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَائِدٍ الدَّمَشَقِيُّ حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ، حَدَّثَنَا الْوَضِيعُ بْنُ عَطَاءٍ، عَنْ يَزِيدَ بْنِ مَرْثَدٍ، قَالَ: ذَكَرَ الدَّجَالُ فِي مَجْلِسٍ فِيهِ أَبُو الدَّرْدَاءِ فَقَالَ نَوْفٌ الْبِكَالِيُّ: لَغَيْرِ الدَّجَالِ أَخَوْفُ مِنِّي مِنَ الدَّجَالِ، فَقَالَ أَبُو الدَّرْدَاءِ: مَا هُوَ؟ فَقَالَ نَوْفٌ: أَخَافُ أَنْ أَسْلَبَ إِيْمَانِي وَأَنَا لَا أَشْعُرُ فَقَالَ أَبُو الدَّرْدَاءِ: تَكَلِّتْكَ أُمُّكَ يَا ابْنَ الْكِنْدِيَّةِ وَهَلْ فِي الْأَرْضِ خَمْسُونَ يَتَخَوَّفُونَ مَا تَتَخَوَّفُ؟ ثُمَّ قَالَ: وَثَلَاثُونَ ثُمَّ قَالَ: وَعِشْرُونَ؟ ثُمَّ قَالَ: وَعِشْرَةٌ ثُمَّ قَالَ: وَخَمْسَةٌ ثُمَّ قَالَ: وَثَلَاثَةٌ؟ كُلُّ ذَلِكَ يَقُولُ: تَكَلِّتْكَ أُمُّكَ ثُمَّ قَالَ أَبُو الدَّرْدَاءِ: وَالَّذِي نَفْسِي بِيَدِهِ مَا أَمِنَ عَبْدٌ عَلَى إِيْمَانِهِ إِلَّا سَلَبَهُ أَوْ انْتَرَعَ مِنْهُ فَيَفْقِدُهُ وَالَّذِي نَفْسِي بِيَدِهِ مَا الْإِيْمَانُ إِلَّا كَالْقَمِيصِ يَتَقَمَّمُ مَرَّةً وَيَضَعُهُ أُخْرَى.

71 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ لَهْيَعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَسْلَمَ أَبِي عِمْرَانَ، قَالَ: سَمِعْتُ أَبَا أَيُّوبَ الْأَنْصَارِيَّ، يَقُولُ: لَيَأْتِيَنَّ عَلَى الرَّجُلِ أَحَابِيْنُ وَمَا فِي جُلْدِهِ مَوْضِعُ إِبْرَةٍ مِنْ نِفَاقٍ وَإِنَّهُ لَيَأْتِي عَلَيْهِ أَحَابِيْنُ وَمَا فِي قَلْبِهِ مَوْضِعُ إِبْرَةٍ مِنْ إِيْمَانٍ.

72. On authority of 'Abī 'Imrān, and he is 'Aslam, he heard 'Abā 'Ayyūb al-Ansārī saying: 'There will definitely come times for a man when there is not in his body a needles worth of space containing Hypocrisy, and there will come times for him when there is not in his heart a needles worth of space of Faith' [with a slightly different wording that does not change the meaning].⁷⁸

73. On authority of 'Abd Allah bin 'Amr bin al-Ās, may Allah be pleased with him: 'Hypocrisy used to be a stranger among Faith, and soon Faith will be a stranger among Hypocrisy'.⁷⁹

74. On authority of 'Abū Idrīs al-Khawlanī: 'There is not a man upon the surface [of the earth] who does not fear his Faith will depart, except that it does'.⁸⁰

75. On authority of al-Ja'd 'Abī 'Uthmān, he said to 'Abī Rajā' il-'Uṭaridī: 'Did you notice anyone you met from the Companions of the Messenger of Allah, peace and blessings of Allah be upon him, being afraid of Hypocrisy?' (And he had met 'Umar, may Allah be pleased with him) He said: 'Yes, I did notice from them, by the praise of Allah, an excellent vanguard [in that respect] - yes, [they were afraid of Hypocrisy] very much. Yes, very much so'.⁸¹

76. Al-Hasan al-Basrī was saying: 'Indeed when people see Hypocrisy destroying Faith, they should have no other worry aside from Hypocrisy [afflicting them]'.⁸²

77. On authority of al-Hasan: 'When it is mentioned that Hypocrisy is fettered by Faith, there should not be anything more fearful to them than it'.⁸³

78. Abān asked al-Hasan: 'Do you fear Hypocrisy?' He said: 'What can reassure me while 'Umar bin al-Khaṭṭāb, may Allah be pleased with him, was afraid [of it]?'.⁸⁴

79. On authority of Ṭarīf, he said to al-Hasan: 'Oh 'Abā Sa'īd, people are alleging that there is no Hypocrisy (or) they don't fear Hypocrisy'. ('Abūl-'Ashhab wasn't sure which) So he said: 'By Allah, that I would know I am free from Hypocrisy would be more beloved to me than to have an earth's weight of gold'.⁸⁵

⁷⁸ *Ṣaḥīḥ* through this chain, and it is the *Shāhid* tradition for the previous one.

⁷⁹ *Da'īf* tradition through this chain due to 'Ibn Lahī'ah.

⁸⁰ *Ḥasan* tradition; *Munqatī* at the level of al-Khawlanī.

⁸¹ *Ḥasan* tradition; *Munqatī* at the level of 'Abī Rajā'.

⁸² *Ḥasan* tradition.

⁸³ *Ḥasan* tradition.

⁸⁴ *Ḥasan* due to a *Shāhid* tradition however *Da'īf* through this chain due to Muḥammad bin Sulaym.

⁸⁵ *Da'īf* tradition due to Ṭarīf bin Shihāb.

72 - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبِ الرُّمَلِيِّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، أَخْبَرَنَا حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي عِمْرَانَ وَهُوَ أَسْلَمُ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ، يَقُولُ: لَيَأْتِيَنَّ عَلَى الرَّجُلِ أَحْيَانٌ وَمَا فِي جِلْدِهِ مَوْضِعُ إِبْرَةٍ

مِنَ النَّفَاقِ وَإِنَّهُ لَيَأْتِي عَلَيْهِ أَحْيَانٌ وَمَا فِي جِلْدِهِ مَوْضِعُ إِبْرَةٍ مِنْ إِيْمَانٍ.

73 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ لَهِيْعَةَ، عَنِ الْحَارِثِ بْنِ يَزِيدَ، عَنْ عَلِيِّ بْنِ رِجَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، قَالَ: كَانَ النَّفَاقُ غَرِيبًا فِي الْإِيْمَانِ وَيُوشِكُ أَنْ يَكُونَ الْإِيْمَانُ غَرِيبًا فِي النَّفَاقِ حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا أَبُو سَعِيدٍ أَسَدُ بْنُ مُوسَى، حَدَّثَنَا ابْنُ لَهِيْعَةَ، بِإِسْنَادِهِ مِثْلَهُ.

74 - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الرَّسِّيُّ، حَدَّثَنَا بَشَرُ بْنُ السَّرِيِّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، أَنَّهُ قَالَ: مَا عَلَى ظَهْرَهَا مِنْ بَشَرٍ لَا يَخَافُ عَلَى إِيْمَانِهِ أَنْ يَذْهَبَ إِلَّا ذَهَبَ.

75 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنِ الْجَعْفَرِ أَبِي عُثْمَانَ، قَالَ: قُلْتُ لِأَبِي رَجَاءٍ الْغَطَّارِيِّ: هَلْ أَذْرَكْتُ مِنْ أَذْرَكْتُ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ يَخْشَوْنَ النَّفَاقَ؟ وَكَانَ قَدْ أَذْرَكَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَعَمْ إِنِّي أَذْرَكْتُ مِنْهُمْ بِحَمْدِ اللَّهِ صَدْرًا حَسَنًا، نَعَمْ شَدِيدًا نَعَمْ شَدِيدًا.

76 - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ الرَّسِّيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، أَنَّ الْحَسَنَ، كَانَ يَقُولُ: إِنَّ الْقَوْمَ لَمَّا رَأَوْا هَذَا النَّفَاقَ يَقُولُ الْإِيْمَانُ لَمْ يَكُنْ لَهُمْ هَمٌّ غَيْرَ النَّفَاقِ.

77 - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا أَسَدُ بْنُ مُوسَى، عَنْ أَبِي الْأَشْهَبِ، عَنِ الْحَسَنِ، قَالَ: لَمَّا ذُكِرَ أَنَّ النَّفَاقَ، يَقُولُ الْإِيْمَانُ لَمْ يَكُنْ شَيْءٌ أَخَوْفَ عِنْدَهُمْ مِنْهُ.

78 - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا أَبُو سَعِيدٍ أَسَدُ بْنُ مُوسَى حَدَّثَنَا مُحَمَّدُ بْنُ سَلِيمٍ وَهُوَ أَبُو هَلَالٍ قَالَ: سَأَلَ أَبَانَ الْحَسَنَ فَقَالَ: هَلْ تَخَافُ النَّفَاقَ؟ قَالَ: وَمَا يُؤْمِنُنِي وَقَدْ خَافَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ.

79 - حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخٍ، حَدَّثَنَا أَبُو الْأَشْهَبِ، عَنْ طَرِيفٍ، قَالَ: قُلْتُ لِلْحَسَنِ: يَا أَبَا سَعِيدٍ إِنَّ نَاسًا يَزْعُمُونَ أَنَّ لَا نِفَاقَ أَوْ لَا يَخَافُونَ النَّفَاقَ - شَكَ أَبُو الْأَشْهَبِ - فَقَالَ: وَاللَّهِ لَأَنْ أَكُونَ أَعْلَمُ أَنِّي بَرِيءٌ مِنَ النَّفَاقِ أَحَبُّ إِلَيَّ مِنْ طَلَاعِ الْأَرْضِ ذَهَبًا.

80 – حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا أَبُو سَعِيدٍ أَسَدُ بْنُ مُوسَى حَدَّثَنَا عَوْذُ بْنُ مُوسَى الْبَصْرِيُّ، سَمِعْتُ مُعَاوِيَةَ بْنَ قُرَّةَ، يَقُولُ: أَنْ لَا يَكُونَ فِيَّ نِفَاقٌ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا كَانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يَحْشَاهُ وَأَمَنَهُ أَنَا؟

81 – حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنِ الْمُعَلَّى بْنِ زِيَادٍ، قَالَ: سَمِعْتُ الْحَسَنَ، يَخْلِفُ فِي هَذَا الْمَسْجِدِ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا مَضَى مُؤْمِنٌ قَطُّ وَلَا بَقِيَ إِلَّا هُوَ مِنَ النَّفَاقِ مُشْفِقٌ وَلَا مَضَى مُنَافِقٌ قَطُّ وَلَا بَقِيَ إِلَّا هُوَ مِنَ النَّفَاقِ آمِنٌ قَالَ: وَكَانَ يَقُولُ: مَنْ لَمْ يَخَفِ النَّفَاقَ فَهُوَ مُنَافِقٌ.

82 – حَدَّثَنَا أَبُو قُدَّامَةَ عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ السَّرْحَسِيُّ حَدَّثَنَا مُؤَمِّلُ بْنُ إِسْمَاعِيلَ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ، قَالَ: سَمِعْتُ الْحَسَنَ، يَقُولُ: وَاللَّهِ مَا أَصْبَحَ وَلَا أَمْسَى مُؤْمِنٌ إِلَّا وَهُوَ يَخَافُ النَّفَاقَ عَلَى نَفْسِهِ.

83 – حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حَسَابٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ عَتِيقٍ، قَالَ مُحَمَّدُ بْنُ سِيرِينَ: لَمْ يَكُنْ شَيْءٌ أَخَوْفَ عَلَى مَنْ قَالَ هَذَا الْقَوْلَ مِنْ هَذِهِ الْآيَةِ {وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَيَأْتِيهِمْ الْآخِرُ وَمَا هُمْ بِمُؤْمِنِينَ} [البقرة: 8].

84 – حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْعَلَاءِ الْحِمَصِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ يَجْرِجِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَمْرِو بْنِ الْأَسْوَدِ الْعَنْسِيِّ، أَنَّهُ كَانَ إِذَا خَرَجَ إِلَى الْمَسْجِدِ قَبَضَ بِيَمِينِهِ عَلَى شِمَالِهِ فَيُسْأَلُ عَنْ ذَلِكَ فَقَالَ: مَخَافَةٌ أَنْ تُنَافِقَ يَدِي.

85 – حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشَقِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: سَمِعْتُ بِلَالَ بْنَ سَعْدٍ، يَقُولُ: لَا تَكُنْ وَلِيًّا لِلَّهِ عَزَّ وَجَلَّ فِي الْعَلَانِيَةِ وَعَدُوَّهُ فِي السِّرِّ.

86 – حَدَّثَنَا أَبُو قُدَّامَةَ عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ السَّرْحَسِيُّ بِالْفُزَيْيَاتِ سَنَةَ سَبْعٍ وَعِشْرِينَ يَغْنِي وَمَائَتَيْنِ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ عَنْ سَلَامِ بْنِ أَبِي مُطِيعٍ ح وَحَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورَقِيُّ بِبَغْدَادَ سَنَةَ أَرْبَعٍ وَثَلَاثِينَ وَمَائَتَيْنِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سَلَامِ بْنِ أَبِي مُطِيعٍ قَالَا جَمِيعًا: سَمِعْنَا أَيُّوبَ وَعِنْدَهُ رَجُلٌ مِنَ الْمُرْجَةِ فَجَعَلَ الرَّجُلُ يَقُولُ: إِنَّمَا هُوَ الْكُفْرُ وَالْإِيمَانُ قَالَ: وَأَيُّوبُ سَاكِتٌ قَالَ: فَأَقْبَلَ عَلَيْهِ أَيُّوبُ فَقَالَ: أَرَأَيْتَ قَوْلَهُ {وَأَخْرَجُوا مُرْجُونَ لَأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ} [التوبة: 106] أَمْؤُمْنُونَ هُمْ أَمْ كُفَّارٌ؟ قَالَ: فَسَكَتَ الرَّجُلُ قَالَ: فَقَالَ أَيُّوبُ: اذْهَبْ فَاقْرَأِ الْقُرْآنَ فَكُلُّ آيَةٍ فِي الْقُرْآنِ فِيهَا ذِكْرُ النَّفَاقِ فَإِنِّي أَخَافُهَا عَلَى نَفْسِي.

80. `Awn bin Mūsā al-Baṣrī heard Mu`āwiyah bin Qurrah saying: 'That there would be no Hypocrisy in me is more beloved to me than this entire world and everything in it. `Umar, may Allah be pleased with him, was afraid of it, so how can I feel safe from it?'⁸⁶

81. On authority of al-Mu`allā bin Ziyād, he heard al-Ḥasan swearing the following oath in the *Masjid*: 'By Allah, who there is no god except Him, there has never passed away or lived a Believer except he was afraid of Hypocrisy. And there has never passed away or lived a Hypocrite except he believed he was safe from Hypocrisy'. He would also say: 'Whoever does not fear Hypocrisy, then he is a Hypocrite'.⁸⁷

82. On authority of `Ayyūb, he heard al-Ḥasan saying: 'By Allah, a Believer does not pass the morning or evening without being afraid of Hypocrisy in himself'.⁸⁸

83. Muhammad bin Sīrīn said: 'There is nothing more frightening for anyone who says this statement than this verse: {...and from the people are those who say 'We believe in Allah and in the Last Day', and they are not Believers}[al-Baqarah: 8]'.⁸⁹

84. On authority of `Amr bin al-`Aswad il-`Ansī, whenever he made his way for the *Masjid*, he would grab his left hand with his right. He was asked about that, so he said: 'Out of fear that my hand commits Hypocrisy'.⁹⁰

85. Al-`Awzā`ī narrated to us, he heard Bilāl bin Sa`d saying: 'Do not be a supporter [*Walī*] of Allah, mighty and lofty is He, in public while being His enemy in private'.⁹¹

86. On authority of Sallām bin `Abī Muṭī, a man from the *Murji'ah* was near `Ayyūb, and the man began saying: 'There is only Disbelief and Faith'. `Ayyūb was quiet. Then `Ayyūb turned to him and said: 'Have you seen the verse: {...*And others are waiting for the command of Allah as to whether He will punish them or forgive them*}[at-Tawbah: 106]? Are these Believers or Disbelievers?' So the man was quiet. Then `Ayyūb said: 'Leave and recite the Qur`ān. For every verse in the Qur`ān in which Hypocrisy is mentioned, I fear it for myself'.⁹²

⁸⁶ Ḥasan tradition.

⁸⁷ Ḥasan tradition.

⁸⁸ *Da'if* tradition due to Mu`ammar bin `Ismā`īl.

⁸⁹ *Ṣaḥīḥ* tradition; *Maqtū`* at the level of `Ibn Sīrīn.

⁹⁰ Ḥasan tradition; *Maqtū`* at the level of `Amr bin al-`Aswad.

⁹¹ *Ṣaḥīḥ* tradition; *Maqtū`* at the level of Bilāl bin Sa`d.

⁹² *Ṣaḥīḥ* tradition; *Maqtū`* at the level of `Ayyūb as-Sakhtiyānī.

87 - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي السَّرِيِّ الْعَسْقَلَانِيُّ، حَدَّثَنَا زَيْدُ بْنُ أَبِي الرَّزَّاقِ، عَنْ سُفْيَانَ الثَّوْرِيِّ، قَالَ:

خِلَافَ مَا بَيَّنَّا وَبَيَّنَ الْمُرْجِيَّةَ ثَلَاثٌ: نَقُولُ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ وَهُمْ يَقُولُونَ: الْإِيمَانُ قَوْلٌ وَلَا عَمَلٌ، وَنَقُولُ: الْإِيمَانُ يَزِيدُ وَيَنْقُصُ، وَهُمْ يَقُولُونَ: لَا يَزِيدُ وَلَا يَنْقُصُ وَنَحْنُ نَقُولُ: التَّفَاقُّ وَهُمْ يَقُولُونَ: لَا نِفَاقَ.

88 - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْبَلْخِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ نَسِيطٍ، سَمِعْتُ عَمَرَ مَوْلَى غُفْرَةَ يَقُولُ: أَبْعَدُ النَّاسِ مِنَ التَّفَاقِ وَأَشَدُّهُمْ خَوْفًا عَلَى نَفْسِهِ مِنْهُ الَّذِي لَا يَرَى أَنَّهُ يُنَجِّهِ مِنْهُ شَيْءٌ وَأَقْرَبُ النَّاسِ مِنْهُ الَّذِي إِذَا رُكِّيَ بِمَا لَيْسَ فِيهِ ارْتَحَ قَلْبُهُ وَقِيلَ قَالَ: وَقَالَ: وَإِذَا رُكِّبَتْ بِمَا لَيْسَ فِيكَ فَقُلْ: اللَّهُمَّ اغْفِرْ لِي مَا لَا يَعْلَمُونَ وَلَا تُؤَاخِذْنِي بِمَا يَقُولُونَ فَإِنَّكَ تَعْلَمُ وَهُمْ لَا يَعْلَمُونَ.

89 - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي حَيَّانَ التَّبَيْي، عَنْ إِبْرَاهِيمَ التَّبَيْي، قَالَ: مَا عَرَضْتُ قَوْلِي عَلَى عَمَلِي إِلَّا حَشِيتُ أَنْ أَكُونَ مُكَذِّبًا.

90 - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ التَّرْسِيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، وَحَبِيبِ بْنِ الشَّهِيدِ، أَنَّ الْحَسَنَ، قَالَ فِي هَذِهِ الْآيَةِ {هَٰؤُلَاءِ أَقْرَبُوا كِتَابِيهِ إِنِّي طُنْتُ أَنْتَ مَلَاقٍ حَسَابِيهِ} قَالَ: إِنَّ الْمُؤْمِنَ أَحْسَنَ الظَّنِّ بِرَبِّهِ فَأَحْسَنَ الْعَمَلِ وَإِنَّ الْمُنَافِقَ أَسَاءَ الظَّنِّ بِرَبِّهِ فَأَسَاءَ الْعَمَلِ.

91 - حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ حَبِيبٍ الْفُزَيْيُّ، حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، حَدَّثَنَا سَلَمَةُ بْنُ كُلْثُومٍ الْكِنْدِيُّ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَمْرٍو الْأَوْزَاعِيَّ، يَقُولُ: إِنَّ الْمُؤْمِنَ يَقِلُّ الْكَلَامَ وَيَكْثُرُ الْعَمَلُ وَإِنَّ الْمُنَافِقَ يَكْثُرُ الْكَلَامَ وَيَقِلُّ الْعَمَلِ.

92 - حَدَّثَنَا أَبُو بَكْرِ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا مُعَاوِيَةُ، حَدَّثَنَا الْأَعْمَشُ، عَنْ خَيْمَةَ، قَالَ: كَانَ قَوْمٌ يُؤْذُونَهُ فَقَالَ: إِنَّ هَٰؤُلَاءِ يُؤْذُونَنِي وَاللَّهِ مَا طَلَبَ أَحَدٌ مِنْهُمْ حَاجَةً إِلَّا قَضَيْتُهَا وَلَا دَخَلَ عَلَى أَحَدٍ مِنْهُمْ مَيِّ أَدَى وَلَأَنَا أَبْغَضُ فِيهِمْ مِنَ الْكَلْبِ الْأَسْوَدِ أَتَذَرُونَ مِمَّ ذَاكَ؟ إِنَّهُ وَاللَّهِ مَا أَحَبَّ مُنَافِقٌ مُؤْمِنًا أَبَدًا.

93 - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْبَلْخِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، قَالَ: كَانَ يُقَالُ: إِذَا عَرَفْتَ نَفْسَكَ لَمْ يَضُرَّكَ مَا قِيلَ فِيكَ.

94 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ لَهْيَعَةَ، عَنْ أَبِي يُونُسَ وَهُوَ سَلِيمُ بْنُ جُبَيْرٍ مَوْلَى أَبِي هُرَيْرَةَ عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ كَانَ يَقُولُ:

87. On authority of Sufyān ath-Thawrī: 'The differences between us and the *Murji'ah* are three:

1) we say, 'Faith is statements and actions', and they say, 'Faith is statements and not actions';
2) we say, 'Faith increases and decreases', and they say, 'It does not increase and it does not decrease'; 3) we say, 'Hypocrisy exists', and they say, 'There is no Hypocrisy'.⁹³

88. Ibrāhīm bin Nashīṭ informed us, he heard `Umar, the freed slave of Ghufrah, saying: 'The people furthest removed from Hypocrisy and the ones who most strongly fear it from themselves are those who do not think they are safe from it at all; and the people closest to [Hypocrisy] are those who when they are praised [with a quality] they do not possess, their hearts become content and they accept it. When you are praised with [a quality] you do not possess, then say: 'Oh Allah, forgive me for what they do not know and do not hold me accountable for what they say, for indeed you know and they do not'.⁹⁴

89. On authority of 'Abi Ḥayyān at-Taymī, Ibrāhīm at-Taymī said: 'I do not compare my statements to my actions but that I fear I am lying'.⁹⁵

90. On authority of Ḥumayd and Ḥabīb bin ash-Shahīd, al-Ḥasan said regarding the verse: *{...Here, read my book [of deeds]. I was certain that I was one who would meet his account}* [al-Haqqah: 19-20]: 'Indeed the Believer had the best opinion of his Lord, thus he had the best deeds; and indeed the Hypocrite had the worst view of his Lord, thus he had the worst deeds'.⁹⁶

91. Salamah bin Kulthūm al-Kindī heard `Abd ar-Raḥman bin `Amr al-`Awza`ī saying: 'Indeed the Believer is scant of speech and abundant in deeds while the Hypocrite is abundant in speech and scant of deeds'.⁹⁷

92. Al-`A'mash narrated to us on authority of Khaythamah, he said about some people who were harming him: 'Indeed these [people] are harming me. By Allah one of them does not demand a need except I fulfill it, and no harm has ever visited them from me. [Yet] truly I am more detestable to them than the black dog [Shaytan]. Do you know what that is from? Indeed, by Allah, a Hypocrite has not ever loved a Believer'.⁹⁸

93. `Abd Allah bin al-Mubārak informed us, Sufyān ath-Thawrī used to say: 'When you know yourself, what is said about you does not harm you'.⁹⁹

94. On authority of 'Abi Yūnus, and he is Sulaym bin Jubayr, a freed slave of 'Abi Hurayrah, on authority of 'Abi Hurayrah, the Prophet, peace and blessings of Allah be upon him, used to say:

⁹³ Hasan tradition.

⁹⁴ Da'if chain due to `Umar bin `Abd Allah.

⁹⁵ Sahih tradition.

⁹⁶ Hasan tradition; Maqtū' at the level of al-Ḥasan.

⁹⁷ Da'if chain due to `Abd ar-Raḥīm bin Ḥabīb.

⁹⁸ Sahih tradition; Maqtū' at the level of Khaythamah.

⁹⁹ Da'if chain due to Muḥammad bin al-Ḥasan.

"وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ، فَتَنْ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا قَلِيلٍ، الَّتُمْتَسَكَ مِنْهُمْ يَوْمُنَدٍ عَلَى دِينِهِ كَالْقَابِضِ عَلَى خَبْطِ الشُّوكِ أَوْ جَمْرِ الْغَضَى.

95 – حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَزِيُّ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ قَالَ: «بَادِرُوا بِالْأَعْمَالِ، فَتَنَا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُصْبِحُ كَافِرًا وَيُصْبِحُ مُؤْمِنًا وَيُصْبِحُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا» حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ قَالَ: «بَادِرُوا بِالْأَعْمَالِ». فَذَكَرَ مِثْلَهُ.

96 – حَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ بْنِ خَالِدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ قَالَ: «بَادِرُوا بِالْأَعْمَالِ فَتَنَا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُصْبِحُ كَافِرًا وَيُصْبِحُ مُؤْمِنًا وَيُصْبِحُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا».

97 – حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعِيدِ بْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ أَنَّهُ قَالَ: «تَكُونُ بَيْنَ يَدَيِ السَّاعَةِ فَتَنْ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ وَيُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُصْبِحُ كَافِرًا وَيُصْبِحُ مُؤْمِنًا وَيُصْبِحُ دِينُهُمْ بِعَرَضٍ مِنَ الدُّنْيَا».

98 – حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ السَّامِيُّ، حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَرْوَانَ، عَنْ هَزَلِ بْنِ شَرْحَبِيلٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ قَالَ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ فَتَنَا يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُصْبِحُ كَافِرًا وَيُصْبِحُ مُؤْمِنًا وَيُصْبِحُ دِينُهُمْ بِعَرَضٍ مِنَ الدُّنْيَا».

"Woe to the Arabs from an evil that has approached; tribulations like slivers of a dark night- a man will awaken in the morning a Believer and enter the evening a Disbeliever; and he will enter the evening a Believer, and awaken in the morning a Disbeliever. He will trade his religion for a small trifle from the life of this world. The one among them who clings to his religion that day will be like grabbing hold of cluster of thorns or embers of the *Ghaḍā* tree^{100n, 101}

95. On authority of 'Abī Hurayrah, may Allah be pleased with him, the Messenger of Allah, peace and blessings of Allah be upon him, said: "Hasten to perform [virtuous] deeds [before] a tribulations like slivers of a dark night [arrive, when] a man will awaken in the morning a Believer and enter the evening a Disbeliever, and he will enter the evening a Believer and awaken in the morning a Disbeliever; he will trade his religion for a trifle from the life of this world".¹⁰² Another route of this *Ḥadīth* comes through 'Ismā'il bin Ja'far instead of 'Abd al-'Azīz bin Muhammad ad-Darāwardī, from 'Alā' bin 'Abd ir-Raḥman, from his father, from 'Abī Hurayrah, may Allah be pleased with him.¹⁰³

96. On authority of 'Abd al-'Azīz bin 'Abī Ḥāzm, on authority of 'Alā' bin 'Abd ir-Raḥman, on authority of his father, on authority of 'Abī Hurayrah, may Allah be pleased with him, the Messenger of Allah, peace and blessings of Allah be upon him, said: "Hasten to perform [virtuous] deeds [before] tribulations like slivers of a dark night [arrive, when] a man will awaken in the morning a Believer and enter the evening a Disbeliever, and he will enter the evening a Believer and awaken in the morning a Disbeliever; he will trade his religion for a trifle from the life of this world".¹⁰⁴

97. On authority of 'Anas bin Mālik, may Allah be pleased with him, the Messenger of Allah, peace and blessings of Allah be upon him, said: "There will be before the Hour tribulations like slivers of a dark night, and a man will awaken in the morning a Believer and enter the evening a Disbeliever, and he will enter the evening a Believer, and awaken in the morning a Disbeliever. People will trade their religion for a trifle from the life of this world".¹⁰⁵

98. On authority of 'Abī Mūsā al-'Ash'arī, the Prophet, peace and blessings of Allah be upon him, said: "Indeed before the Hour are tribulations, where a man will awaken in the morning a Believer and enter the evening a Disbeliever; and he will enter the evening a Believer and awaken in the morning a Disbeliever".¹⁰⁶

¹⁰⁰ An almost extinct tree from the Najd preferred for firewood because of how hot its embers get.

¹⁰¹ *Da'if* tradition through this chain however the meaning of the first part is confirmed in *Ṣaḥīḥ Muslim*.

¹⁰² *Ḥasan* tradition through this chain [*Muslim*].

¹⁰³ *Ḥasan* tradition.

¹⁰⁴ *Ḥasan* tradition however this chain is *Munqaṭi'* between 'Abū Marwān and 'Abd al-'Azīz.

¹⁰⁵ *Ṣaḥīḥ* in meaning due to a transmission in *Ṣaḥīḥ Muslim* with the same meaning yet *Da'if* through this chain due to Sa'd bin Sinān.

¹⁰⁶ *Ḥasan* chain.

99 – حَدَّثَنَا مُحَمَّدُ بْنُ مُصَفًّى الْحِمَصِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الْوَلِيدُ بْنُ سُلَيْمَانَ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ قَالَ: «سَتَكُونُ فِتْنٌ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا إِلَّا مَنْ حَشَاهُ اللَّهُ بِعِلْمٍ».

100 – حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، وَالْوَلِيدُ بْنُ عُثْبَةَ الدَّمَشَقِيَّانِ، قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، وَعَبْدُ الْغَفَّارِ بْنُ إِسْمَاعِيلَ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ، أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ الْأَشْعَرِيَّ يَقُولُ: سَمِعَ أَبَا الدَّرْدَاءِ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ: «لَيَكْفُرَنَّ أَقْوَامٌ بَعْدَ إِيْمَانِهِمْ»، فَبَلَغَ ذَلِكَ أَبَا الدَّرْدَاءِ فَأَتَاهُ

فَقَالَ: يَا رَسُولَ اللَّهِ بَلَّغْنِي أُنْكَ قُلْتَ: «لَيَكْفُرَنَّ أَقْوَامٌ بَعْدَ إِيْمَانِهِمْ»، قَالَ: «نَعَمْ وَلَسْتُ مِنْهُمْ».

101 – حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا فُضَيْلُ بْنُ عِيَّاضٍ، عَنِ الْأَعْمَشِ، عَنْ سُلَيْمَانَ عَنْ خَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: بَاتِيَ عَلَى النَّاسِ زَمَانٌ يَجْتَمِعُونَ فِي مَسَاجِدِهِمْ لَيْسَ فِيهِمْ مُؤْمِنٌ.

102 – حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ خَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَجْتَمِعُونَ فِي مَسَاجِدِهِمْ لَيْسَ فِيهِمْ مُؤْمِنٌ.

103 – حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، حَدَّثَنَا خَالِدُ بْنُ الْخَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ خَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّهُ قَالَ: لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَجْتَمِعُونَ فِي الْمَسَاجِدِ وَمَا فِيهِمْ مُؤْمِنٌ.

104 – حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّهُ قَالَ: إِنَّ الرَّجُلَ مِنْكُمْ لَيَخْرُجُ مِنْ بَيْتِهِ فَيَلْقَى الرَّجُلَ لَهُ إِلَيْهِ الْحَاجَةُ فَيَقُولُ: ذَيْتٌ وَذَيْتٌ فَيَمْدَحُهُ فَعَسَى أَنْ لَا يَخْلَأَ مِنْ حَاجَتِهِ بِشَيْءٍ فَيَرْجِعُ وَقَدْ أَسْخَطَ اللَّهَ عَزَّ وَجَلَّ عَلَيْهِ وَمَا مَعَهُ مِنْ دِينِهِ شَيْءٌ.

105 – حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عُثْمَانَ بْنِ كَثِيرٍ بْنِ دِينَارٍ الْحِمَصِيُّ حَدَّثَنَا أَبِي، عَنْ حَرِيزِ بْنِ عُثْمَانَ، عَنْ أَبِي الْحَسَنِ نَفَرًا عَنْ أَبِي مُلَيْكَةَ الدَّمَارِيِّ، قَالَ: إِنَّ الرَّجُلَ لَيَدْخُلُ عَلَى الْإِمَامِ فَمَا يَخْرُجُ إِلَّا مُشْرِكًا أَوْ مُنَافِقًا إِنْ أَعْطَاهُ نَسِيَ الَّذِي أَعْطَاهُ وَحَمِيدُهُ وَإِنْ مَنَعَهُ خَرَجَ يَذُمُّهُ وَيَعْبِيهِ فَإِذَا فَعَلَ هَذَا بِالْإِمَامِ فَقَدْ نَافَقَ وَأَشْرَكَ وَإِنَّمَا يَمْنَعُ وَيُعْطِي اللَّهُ عَزَّ وَجَلَّ.

99. On authority of ‘Abī Umāmah, the Prophet, peace and blessings of Allah be upon him, said: “There will be tribulations when a man will awaken in the morning a Believer and enter the evening a Disbeliever except for whoever Allah fills with knowledge”.¹⁰⁷

100. ‘Abūd-Dardā’ heard that the Messenger of Allah, peace and blessings of Allah be upon him, said: “Truly people will disbelieve after they believed”. When that reached Abād-Dardā’, he came to [the Prophet] and said: ‘Oh Messenger of Allah, it reached me that you said: “Truly people will disbelieve after they believed”. He said: “Yes, and you are not among them”’.¹⁰⁸

101. On authority of Khaythamah, ‘Abd Allah bin ‘Amr, may Allah be pleased with him, said: ‘There will come a time upon the people when they will gather in their Masājid and there will not be a single Believer among them’.¹⁰⁹

102. On authority of Khaythamah, ‘Abd Allah bin ‘Amr, may Allah be pleased with him, said: ‘There will certainly come a time upon the people when they will gather in their Masājid and there will not be a single Believer among them’.¹¹⁰

103. On authority of Khaythamah, ‘Abd Allah bin ‘Amr, may Allah be pleased with him, said: ‘There will certainly come a time upon the people when they will gather in the Masājid and there is not a single Believer among them’.¹¹¹

104. On authority of Tāriq bin Shihāb that ‘Abd Allah bin Mas‘ūd, may Allah be pleased with him, said: ‘Indeed one of you will leave his house and a man will present to him some need he has. Then [the man] will say: ‘[Truly you are] such-and-such’ and will heap praise upon him. So it may be that he will not relieve him from his needs with anything, then he returns back [to his house] and Allah, mighty and lofty is He, has just become discontent with him and he does not have with him anything of his religion [any longer]’.¹¹²

105. On authority of ‘Abīl-Ḥasan Nimrān, ‘Abū Mulaykah adh-Dhimārī said: ‘Indeed a man visits the ‘Imām, and he does not leave except as a polytheist and Hypocrite- for if [the ‘Imām] gives him something, then the man forgets the One who gave to him (i.e. Allah) and praises him (the Imam instead), and if [the ‘Imām] denies him anything, then he leaves while dispraising [the ‘Imām] and pointing out his defects. Thus when a man does this to the ‘Imām, then he is a Hypocrite and has taken partners with Allah since it is only Allah, mighty and lofty is He, who denies or gives’.¹¹³

¹⁰⁷ *Da‘īf* tradition through this chain due to the *Tadlis* of Muḥammad bin Muṣaffā and al-Walid bin Muslim; and ‘Alī bin Yazīd is *Da‘īf*.

¹⁰⁸ *Ḥasan* tradition through this chain.

¹⁰⁹ *Ḥasan* if the *Tadlis* involves omitting Shu‘bah, if not it is *Da‘īf* due to the *Tadlis* of al-‘A‘mash.

¹¹⁰ *Ṣaḥīḥ* tradition and the ‘on authority of’ al-‘A‘mash does not harm it due to it being through Shu‘bah.

¹¹¹ *Ṣaḥīḥ* tradition.

¹¹² *Ṣaḥīḥ* tradition.

¹¹³ *Da‘īf* tradition through this chain due to ‘Abīl-Ḥasan Nimrān bin ‘Utbah.

106. On authority of Thawr bin Yazīd, Khālīd bin Ma`dān said: 'Beware of what occurs in the heart; indeed a man's hands can hide their intentions from the rest of his body'.¹¹⁴

107. On authority of Umm ad-Dardā', 'Abūd-Dardā' used to say upon seeing those who died in a righteous state: 'Comfort for him, if only it was me in that [state]'. So Umm ad-Dardā' said to him: 'For what reason do you say that?' He said: 'Do you not know, oh silly, that a man will awaken in the morning a Believer and enter the evening a Hypocrite?' She said: 'How?' He said: 'His faith will be taken from him and he will not know; as a result of this, I am more jealous of this [type of] death than I am of perpetual prayer and fasting'.¹¹⁵

108. On authority of Umm ad-Dardā', 'Abūd-Dardā' said: 'When it reaches me that death came for a man and he was in a good state, then I say: 'Comfort for him'. She said: 'For what?' He said: 'Oh silly, do you not know that a man will awaken in the morning a Believer then his faith will be taken from him and he will not know? Therefore, I am more jealous of this [type of] death than I am of perpetual prayer and fasting'.¹¹⁶

109. On authority of 'Ibn Shawdhab, it was said to al-Ḥasan: 'Oh 'Abā Sa'id, is there Hypocrisy today?' He said: 'If [the Hypocrites] all left the market of Basrah truly I would feel alone in it'.¹¹⁷

110. 'Ibn Shawdhab narrated to us, al-Ḥasan said: 'The Hour will not come until the Hypocrites of each nation become its leaders'.¹¹⁸

111. 'Abd ur-Rahman bin Shawdhab narrated to us, al-Ḥasan said: 'The Believer will not be encountered except [he is] faded, and the Hypocrite will not be encountered except he is sparkling'.¹¹⁹

106 - حَدَّثَنَا مُحَمَّدُ بْنُ مُصَفًّى الْحِمَصِيُّ، حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، قَالَ: إِنَّا كُمْ وَالْخَطَرَاتِ فَإِنَّ الرَّجُلَ قَدْ تُنَافِقُ يَدُهُ مِنْ سَائِرِ جَسَدِهِ.

107 - حَدَّثَنَا رِثَاخُ بْنُ الْفَرَجِ الدَّمَشَقِيُّ، حَدَّثَنَا زَيْدُ بْنُ يَحْيَى بْنِ عُبَيْدٍ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِي عَبْدِ رَبِّ، عَنْ أُمِّ الدَّرْدَاءِ، أَنَّ أَبَا الدَّرْدَاءِ، كَانَ إِذَا رَأَى الْمَيِّتَ قَدْ مَاتَ عَلَى حَالٍ صَالِحَةٍ قَالَ: هَبْنِيَا لَهُ لَيْتَنِي بِذَلِكَ فَقَالَتْ لَهُ أُمُّ الدَّرْدَاءِ: لِمَ تَقُولُ ذَلِكَ؟ فَقَالَ: هَلْ تَعْلَمِينَ يَا حَمَقَاءُ أَنَّ الرَّجُلَ يُصْبِحُ مُؤْمِنًا وَيَمْسِي مُنَافِقًا؟ قَالَتْ: وَكَيْفَ؟ قَالَ: يُسَلَبُ إِيْمَانُهُ وَلَا يَشْعُرُ لَأَنَّا لِهَذَا بِالْمَوْتِ أَغْبَطُ مِنِّي لِهَذَا بِالْبَقَاءِ فِي الصَّلَاةِ وَالصِّيَامِ.

108 - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشَقِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِي عَبْدِ رَبِّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: يَبْلُغُنِي أَنَّ الرَّجُلَ، يَأْتِيهِ الْمَوْتُ وَهُوَ عَلَى حَالٍ حَسَنَةٍ فَأَقُولُ: هَبْنِيَا لَهُ فَقُلْتُ: وَلِمَ؟ قَالَ: يَا حَمَقَاءُ أَمَا تَعْلَمِينَ أَنَّ الرَّجُلَ يُصْبِحُ مُؤْمِنًا ثُمَّ يُسَلَبُ إِيْمَانُهُ وَلَا يَشْعُرُ لَأَنَّا بِهَذَا الْمَوْتِ أَغْبَطُ مِنِّي لِهَذَا بِالْبَقَاءِ فِي الصَّوْمِ وَالصَّلَاةِ.

109 - حَدَّثَنِي أَبُو غَمَيْرٍ بْنُ النَّحَّاسِ الرُّمَلِيُّ، حَدَّثَنَا صَمْرَةُ بْنُ رَبِيعَةَ، عَنِ ابْنِ شَوْذَبٍ، قَالَ: قِيلَ لِلْحَسَنِ: يَا أَبَا سَعِيدٍ الْيَوْمَ نِفَاقٌ؟ قَالَ: لَوْ خَرَجُوا مِنْ أَرَفَةِ الْبَصْرَةِ لَأَسْتَوْحَشْتُهُمْ فِيهَا.

110 - حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ، حَدَّثَنَا صَمْرَةُ، حَدَّثَنَا ابْنُ شَوْذَبٍ، عَنِ الْحَسَنِ، قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَسُودَ كُلُّ قَوْمٍ مُنَافِقُوهَا.

111 - حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ، حَدَّثَنَا صَمْرَةُ بْنُ رَبِيعَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَوْذَبٍ، عَنِ الْحَسَنِ، قَالَ: لَا يُلْقَى الْمُؤْمِنُ إِلَّا شَاجِبًا وَلَا يُلْقَى الْمُنَافِقُ إِلَّا وَبَاصًا.

¹¹⁴ *Da'if* tradition due to the *Tadlis* of Baqiyyah and Ibn Musaffā.

¹¹⁵ *Da'if* tradition through this chain due to the indeterminable narrator [*Majhūl*] Rīyāh bin al-Faraj.

¹¹⁶ *Da'if* tradition even though the *Majhūl* narrator is missing, al-Walīd bin Muslim is using 'on authority of' and 'Abd Rabb is *Da'if* as well.

¹¹⁷ *Hasan* tradition.

¹¹⁸ *Hasan* tradition through this chain.

¹¹⁹ *Hasan* tradition.

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Glossary of Terms

‘Imam (إمام) – A term which can refer to a prayer leader or the political leader of the Muslims depending on the context.

‘On authority of’ (عن) – A term used by narrators to connect to one another at times indicating an audience took place and at other times indicating a lack of audience.

‘Ummah (أمة) – A term which refers to all the followers of the Prophet Muḥammad peace and blessings of Allah be upon him.

Al-Hijāz (الحجاز) – The region referring to Medina and Mecca.

Al-Jazīrah (الجزيرة) – A region that could refer to several parts of the world but most likely refers to the Arabian Peninsula aside from Medina and Mecca.

Ash-Shām (الشام) – The region today consisting of Syria, parts of Jordan, Palestine, and Lebanon.

Ḍa‘īf (ضعيف) – A narration that falls short of the level of ‘Ḥasan’. A report will fall short due to a deficiency in either the ‘*Adālah* [integrity] and/or the *Ḍabt* [accuracy/precision] of one or more narrators. These reports tend to be *Mardūd* [rejected] however there are conditions for their usage as supportive evidence in Islamic rulings.

Da‘wah (دعوة) – Inviting to something, usually ‘Islām, but the term can be applied generally.

Ḥadīth (حديث) – A report that is attributed to the Prophet peace and blessings of Allah be upon him, regardless of its strength or weakness.

Hāfiz, pl. Huffāz (حافظ ج حفاظ) – Typically refers to those who have memorized the entire Qur’ān by heart, however it may also refer to those who have attained an elevated status with regards to their accuracy and precision in memorizing *Ḥadīth* and ability to distinguish between the *Ṣaḥīḥ* and *Ḍa‘īf*.

Ḥasan (حسن) – A narration that falls short of ‘*Ṣaḥīḥ*’ in one of the criteria, namely the precision of one or more narrators.

Hujjah (حجة) – A term used to refer to a scholar who obtained such a level in their integrity, accuracy, piety, and knowledge that their views become synonymous with a valid legal position.

Khurāsān (خراسان) – A region that consists of modern-day Iran, parts of Afghanistan, Uzbekistan, and parts of Middle Asia.

Majhūl (مجهول) – A term used to refer to an individual in a chain of transmission whose identity is indeterminable through proper research into the biographies of the scholars and statements of the scholars who delivered verdicts on the status of narrators.

Maqṭū' (مقطوع) – A statement or action reported on authority of a *Tābi'* and not *Marfū'* to the level of the Prophet, peace and blessings of Allah be upon him, or a Companion, may Allah be pleased with them all.

Marfū' (مرفوع) – A chain of transmission which ends at the Prophet, peace and blessings of Allah be upon him.

Mawqūf (موقوف) – A statement or action reported on authority of a Companion, may Allah be pleased with him, which is not attributable to the Prophet, peace and blessings of Allah be upon him.

Minbar (منبر) - The pulpit from which the congregational Friday address is delivered.

Mudallis (مدلس) – One who commits *Tadlīs*. See *Tadlīs*.

Munqaṭi' (منقطع) – A chain of transmission that is severed in one or more places.

Mursal (مرسل) – A chain of transmission wherein one of the narrators skips over who he heard the narration from, in effect 'expediting' the chain of transmission. Often times this term is used specifically to refer to those traditions that are related by the 2nd generation of Muslims, or *Tabi'in* (Followers), on authority of the Prophet, peace and blessings of Allah be upon him, directly. There is a difference of opinion about the definition of this term with some indicating that it refers to other positions in the chain of narration.

Mutābi'ah, pl. Mutābi'āt (متابعة ج متابعات) – An additional chain of transmission that affirms a report through an independent chain.

Muwāfaqah (موافقة) – A chain of transmission in which a narrator obtains a similar *Ṭabaqah* as one of the transmitters of the six major collections of *Ḥadīth* by transmitting from the narrator whom they transmit from, i.e. transmitting from a *Shaykh* of 'Imām Muslim.

Ṣaḥīḥ (صحيح) – A narration that meets the five criteria established by scholars that allow a narration to be undeniably attributable to the Prophet Muḥammad, peace and blessings of Allah be upon him.

Ṣaḥīḥ li-Ghayrihi (صحيح لغيره) – A narration that alone only reaches the level of *Ḥasan*, however due to the same narration being reported through a different *Ḥasan* chain of transmission, then the authenticity of the narration is raised to that of *Ṣaḥīḥ*.

Sanad, pl. 'Asānīd (سند ج أسانيد) – A term which refers to all of the narrators of a report.

Shādh (شاذ) – A way of describing a transmission which means 'abnormal'. 'Abnormality' can take place in the chain or text of narration, however in this book reference is only made to the abnormality in the chain of narration. For example, if a narration is transmitted one way by several trustworthy students of a particular *Shaykh*, and then one trustworthy student narrates

it a different way than the others, then this is considered an 'abnormal' transmission according to *al-'Imām ash-Shāfi'ī*. Another definition for the term is when there exists only a single chain of transmission for a narration from a trustworthy narrator. In the first definition, the narration is not acceptable, however in the second definition, the narration can still be *Ṣaḥīḥ*. [For more information see *Muqaddimat 'Ibn iṣ-Ṣalāḥ*]

Shāhid, pl. Shawāhid (شاهد ج شواهد) – An additional report that affirms only the meaning of a report [and also has a different chain of transmission].

Sunnah (سنة) – A term used to refer to all of the authentic reports attributed to the Prophet, peace and blessings of Allah be upon him, in which his sayings and actions are collected; the tradition of the Prophet, peace and blessings of Allah be upon him.

Ṭabaqah (طبقة) – A term which refers to a particular level or position with respect to the chain of transmission; usually refers to a relative era or age of transmitters.

Tadlīs (تدليس) – 1) The act of giving the impression that one has heard a narration from a contemporary when there exists the possibility of meeting, while there is actually someone between the two narrators; or 2) providing an obscure name for the narrator who is transmitted from rendering his identity indeterminable; both types are usually accompanied by utilizing the term 'on authority of' (عن) with a narrator that one did not actually hear narrations from. Some added a third type where the narrator omits a narrator after the one he heard from or beyond that in order to give the impression that the chain is shorter and thus 'higher' than it really is or to give the impression that it is more '*Ṣaḥīḥ*' than it really is.

Tashahhud (تشهد) – The last part of the prayer before the *Taslīm*.

Thiqah (ثقة ج ثقات) – A description for narrators who have attained a high level of personal and spiritual integrity and consummate accuracy in their reporting, although they are not infallible or completely free from error.

Tradition (أثر ج آثار) – A statement or action that is attributed to a Companion, *Ṭabi'ī*, or '*Atba' at-Ṭabi'ī*', and is not *Marfū'* to the Prophet, peace and blessings of Allah be upon him.

نسأل الله أن يعصمنا من البدع والفتنة،
ويحيينا على الإسلام والسنة، ويجعلنا ممن
يتبع رسول الله صلى الله عليه وسلم في
الحياة، ويحشرنا في زمرة بعد الممات
برحمته وفضله آمين.

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